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
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
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Science and The Bible



"'Tis the soul's prerogative, its fate
To shape the body to its own estate."



BY
John Maclean

The Austin Publishing Co., Limited
Toronto, Canada

Signed

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To James Moodie
from the Author.

John Maclean

Jan 27/1811

James Moodie.



Modern Science

❧ AND ❧

The Christian Bible

JOHN MACLEAN.



TORONTO, CANADA.
THE AUSTIN PUBLISHING COMPANY,
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1901

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PREFACE.



A Preface to a book is usually deemed necessary as an apology for coming before the public. I shall give as my preface a quotation from Mark Twain. It will appeal to every Englishman, to his sense of fair play and justice, so will I trust my efforts on behalf of Truth.

"I have no special regard for Satan, but I can at least claim that I have no prejudice against him. It may even be that I lean a little in his way, on account of his not having a fair show. All religions issue Bibles against him, and say the most injurious things about him, but we never hear his side. We have none but the evidence for the prosecution, and yet we have rendered the verdict. To my mind, this is irregular. It is un-English, it is un-American, it is French. Without this precedent Dreyfus could not have been condemned.

"Of course Satan has some kind of a case it goes without saying. It may be a poor one, but that is nothing; that can be said about any of us. As soon as I can get at the facts I will undertake his rehabilitation myself, if I can find an unpolite publisher. It is a thing which we ought to be willing to do for any one who is under a cloud.

"We may not pay him reverence, for that would be indiscreet, but we can at least respect his talents. A person who has for untold centuries maintained the imposing position of spiritual head of four-fifths of the human race, and political head of the whole of it, must be granted the possession of executive abilities of the loftiest order. In his large presence the other popes and politicians shrink to midgets for the microscope. I would like to see him. I would rather see him and shake him by the tail than any other member of the European Concert."



**LETTER, RE-PUBLISHED FROM THE
"SERMON" MAGAZINE.**

THE REV. DR. AUSTIN:

Dear Sir—I am one of the subscribers to your little magazine, *THE SERMON*. I hope you will make it a success, for the press is the best means of spreading the truth. The pulpit is one means, but the press of the present day is a great power for good or evil, mostly for good. Although we do not always agree with the writers, I believe in being charitable to the opinions of all men. The truth will in the end prevail, and the little froth caused by friction does very little harm. Most of us lose sight of the fact that the press is not the leader but the follower of public opinion, and the paper which gauges it most correctly is the one which will succeed. Some, but very few, keep abreast, but the great majority of the writers are away behind.

It is now over fifty years since the facts of Modern Spiritualism became known and discussed. It is more than thirty years since some of the ablest scientists in Europe and America commenced to investigate the phenomena of Modern Spiritualism, and stated that no other explanation than that of spirit return could account for the phenomena; but the press has not yet wakened up to realize the importance of this new movement; but when it does then you will find your ablest and best friends among this hard-worked

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and enterprising body of men. I wish you could see your way clear to issue your paper weekly, and that its circulation could be increased. Your paper is free from the many bitter articles which appear in the American Spiritualistic press, and I hope it will always maintain the spirit of charity towards the opinions of all men. There are no two minds born alike. It is in the diversity of nature that its great beauty lies, and the diversity of mind is still greater. I believe in Spiritualism. Others who have seen what I have seen and much more do not believe. Why should I want to judge them? The one who thinks most correctly is the one who is best prepared to meet the next condition of life.

There are many in this city with whom I converse on Spiritualism who are anxious to know about its facts and to see its phenomena. "Why don't you bring us to some of your seances?" they say, "where we can see and judge for ourselves?" I tell them that for the last two years I have not attended what is called a seance, and many seances are not instructive; in fact, very few of them are. But even the poorest of them teach, to those who have a desire to follow up this special branch of study, that there is an intelligence speaking, and that the intelligence is distinct from any of the sitters. Unconscious cerebration does not account for the phenomena. I, a few years ago, had a table spell out the lines of a book chosen at random from a library of over three hundred volumes. The book was not opened till the table had spelled out the line.

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This phenomenon was done many times and on one occasion the book asked for was down stairs on another flat, and was found below a pile of other books. On two occasions the pages of the books had never been cut.

This must prove to nearly every one that there is an intelligence speaking, and that this intelligence hears us, and is willing to help us draw aside the curtain which veils the next condition of life. Who the intelligence is may be more difficult to prove. Each individual must judge for himself whether the spirit speaking has identified his personality. Very often, I am sorry to say, there are many lies told by these spirits, and much of what we hear at seances is untrustworthy. What else can we expect knowing the vast number of liars and wicked spirits who are continually passing over? Those who desire to speak to the better spirits (for better and wicked are only comparative terms), may do so, but their lives must be such that the good spirits can take pleasure in their society. They must earnestly strive to move upwards and onwards; they must practise as well as preach charity. Seances held under such conditions are instructive and a blessing, both to those in the body and out of the body, for the spirits very often learn as much from us as we do from them.

I have spoken of the press as soon falling into line for the support of Spiritualism, because they are a working body of men, and have no reason to oppose it. When they find the public will read this class of literature they will supply it. There

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is another body of men whose mission is to find out and to tell the truth, and I think they do so as far as they know it. They are always from 100 to 200 years behind the age, but they think that they are in advance of it. They are more to be pitied than blamed. They are always asking the divine blessing on their labors, but they forget that the Supreme Intelligence never revives or blesses fossils. God works in his own way, and it is our duty to find out his ways by studying his works, and trying to understand them. The phenomena of Spiritualism has been before the world since the dawn of history. Every age and every nation is familiar with it. In every Greek and Latin author these phenomena are constantly recurring. Plutarch's *Lives of Ancient Heroes* teems with spiritual phenomena. Egyptian, Assyrian, and Jewish history is largely made of communications between the living and the so-called dead, but the clergymen do not seem to read history.

They boldly assert that we cannot speak with our departed friends. They never investigate the phenomena. No! that would be a scientific method of arriving at the truth. Sir William Crookes and Prof. Alfred Russell Wallace adopted this method,—but the mission of the church is not to arrive at truth, not to understand God as he is actually working, but their mission is to try and breathe new life into fossil remains.

Gladstone once said about Austria that he defied anyone to put his finger on a map of Europe and point out a place where she has ever

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done any good. I think this challenge can with equal propriety be applied to Established Churches. We all know the history of the Roman Catholic church during the middle ages, how it absorbed a great part of the wealth of the nations, and how it wasted its time "acquiring what did not deserve the name of knowledge," and how it was the direct cause of the French Revolution.

We know that the Church of England opposed nearly every measure of reform carried out by the Liberal party for the past 200 years. They opposed Cobden and Bright and Peel in carrying the corn laws, and in loosening the bonds which the oppression of caste had bound upon the people. They opposed the Catholic Emancipation Bill, the Jewish Disability Bill, the emancipation of the slaves and the Maynooth College grant, and nearly every other good measure by which the masses of the people were lifted up. Time is too short to enumerate their misdeeds, and your paper is too small to contain a list of their errors. They can't read God's message written on the walls of time, and they ask us to believe that they alone can interpret his message written in past ages. Surely they would not be opposed to education,—read how they opposed the Royal Society established by Charles II, whose aim was to increase natural knowledge by direct experiment; how they opposed Lyell in his geological reform, and Darwin in his theory of evolution. We may well say that we can defy anyone to put his finger on any important

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act in the history of civilization in Europe and show where an established church has done any good for the people.

But Scotland has a church which claims direct descent neither from St. Peter nor St. Paul. It is not hampered by the laying on of hands. Surely its record is different and its skirts are clean from the blood of the innocent?

When in 1736 the English Parliament repealed the law against the butchering of the poor deluded witches, the General Assembly of the Presbyterian Church convened in Edinburgh made a petition to Parliament to re-enact the law against witches, and had the effrontery to say that the curse of God would come upon the nation if it did not carry out his law against witches. Its record also stands in its Confession of Faith that heresy must be put down by the sword. Woe to the witches!! has been the cry of the church in all ages. After the battle of Preston Pans the Presbyterian clergy insisted that the prisoners be butchered in cold blood, and they were accordingly butchered, against the wishes of the general and officers of the army. Time fails to enumerate the many acts of crime committed by ecclesiastical bodies styling themselves the servants of God.

But surely time has obliterated this hardness of heart, and surely we can say of them to-day that they are following their Master's injunctions to love their enemies. You just try and assail some of their pet dogmas and see whether they will love you, or whether they will not cast you

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out of the church into outer darkness. They will preach that

"The love of God is wider
Than the wideness of the sea,"

and when a poor minister differs from them in his interpretation of some passages of scripture they will cast him on the street with his poor family to starve or beg.

They think it their prerogative to define who God is and what he should do, whom he should let into heaven and whom he should keep out. Definition is one of the strong points of the Presbyterian church. You can't go to the right hand nor to the left if you are a member of this body.

In speaking of definitions, I don't know anything so amusing as the history of the Council of Nicæa, held A.D. 325 in the little town of Nicæa. Cardinal Newman gives us its history from one side and Gibbon from the other, but there is a work issued lately giving as far as possible an authentic account of this great Council. If Christ was present in spirit at that Council well might he exclaim, "Save me from my friends!" What a travesty it was on his life and teachings, and his command to love one another. I wish to express no opinion as to the merits of the definition of the Trinity as given by this Council, but I may be allowed to remark with Abraham Lincoln, "If a man wants to pay one hundred dollars for a yellow dog, he ought to have the dog."

I am, yours very sincerely,

JOHN MACLEAN.

WHAT IS SPIRITUALISM ?

'Tis God's true word again revealed,
As 'twas in days of old ;
'Tis nature's truth for all unsealed,
And by the angels told.

'Tis revelation from the spheres,
Long hid from human sight—
New light from heaven that now appears
To banish error's night.

'Tis inspiration once more given
To show to us the way,
To make on earth the hoped for heaven
We've sought so far away.

'Tis "Spirit Gifts" again restored,
As seen in days of yore ;
'Tis spirit power again out-poured
To bless the world once more.

'Tis Pentecostal "tongues of fire,"
Aflame with words that burn,
Beseeching all to "come up higher,"
And from their sins to turn.

'Tis "Bread of Life" for hungry hearts,
That yearn for love divine—
A feast that fills our inward parts
With heavenly bread and wine.

'Tis truth and wisdom, vainly sought,
In narrow human creeds,
'Tis knowledge by the angels brought
That meets all earthly needs.

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'Tis science and philosophy
Teaching evolution's plan,
'Tis religion and philanthropy,
The love of God and man.

'Tis life eternal brought to view
By those who dwell therein—
Who come to teach us gospel new
To save mankind from sin.

'Tis joy and peace to all who mourn,
And grieve for loved ones lost ;
'Tis healing balm for bosoms torn,
And souls now tempest tossed.

'Tis tidings glad from spirit friends
Now on the shining shore—
The messages that our Father sends
From loved ones gone before.

'Tis Heaven's last and greatest gift
To bless the human race,
A power that shall mankind uplift
And give them truth and grace.

'Tis consummation most complete
Of every good now sought,
'Tis love and wisdom in concrete,
With every blessing fraught.



REASON AND REVELATION.

Science, with its array of facts, with its desire to prove everything, with its appeal to reason for a final endorsement of its conclusions, has hitherto been looked upon as the direct opponent to revelation; but when properly understood science is its hand-maiden. Revelation is not a mystery, but a scientific fact. In the religion of the future the supernatural shall become natural, and the natural shall become supernatural. In that near future the laws which control the healing of the sick, the direct communication with the spirit world, speaking under inspiration, the gift of prophecy, and all other gifts shall be fully understood, then the supernatural shall become natural. We shall know and believe. But how shall the natural become supernatural? Because the more we study the magnetic and physical basis of matter the less we know about it. Take, for instance, an atom, the ultimate basis of all matter, we know nothing about it. We only imagine its existence; it is absolutely beyond our understanding. Yet every one thinks when he handles a piece of iron that he understands all about it, but that piece of iron is absolutely incomprehensible to every human mind. We can think of no atom so small that we cannot divide it into two, four, and eight parts, and each of these parts are atoms like the first, so we can go on subdividing to infinity. The natural is in reality supernatural.

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If we would only lean more upon reason, if we would bring our minds, which have been trained by many years of active business or professional experience to accumulate facts and to draw conclusions, minds built up, cold, clear and calculating, and trained to sift and reason, minds trained by the broadest scientific methods, to lean on themselves, and to sift the wheat from the chaff, how much more progress we would make. If we would honor reason in all the departments of thought we would save ourselves many mistakes.

Let us now examine one of the many stories supposed to have been received from revelation. This story is the basis of our whole system of religion. A great all-wise and all-powerful being created this world, and all that therein is, and when he had finished his work he was satisfied with it and pronounced it good. Afterwards another great and powerful being comes along who had a spite against the first, and upsets all the good work which the first being had done. Burns said that "the best laid plans of mice and men gang aft agley." Theologians evidently think that the Deity is also subject to these changes of fortune. Then the first all-powerful and wise and merciful being gets angry against the beings whom he had created, admits that he had made a mistake when he made man, and said that he was sorry and disappointed. He then proceeds to drown them all like rats in a trap, except one family, whom he starts again on a new experiment to replenish the earth. The

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second experiment turns out worse than the first, for the world from the time of Noah down to this century has been about as bad as it is possible to be from a theological standpoint. I should have thought that this all-wise and just and powerful being would have punished the Devil for spoiling his work, and left the poor ignorant men and women and the innocent children alone; but the Devil seems to have been too many for him, as he is still loose doing all kinds of harm to mortals, and still unpunished after 5,000 years of wicked work. Don't you think it is time he was caught and his wings clipped? This is the story, as I understand it, plain and unvarnished by theologians.

The above story is based partly on history (?), partly on poetry, and partly on revelation (?). It is all classed as a revelation from God, but as I hold that revelation and reason go hand in hand, and as this story contradicts reason I cannot believe it without very good substantial evidence.

Does science refer to facts that can be verified? So must religion. Does it prove its position step by step? So must religion. If the church wishes to understand revelation, it must first separate itself from theory and tradition, and then by studying each separate fact, work its way on step by step till it has built up by special investigation a generalization which may be called "Revelation."

The church must come down to the proper scientific method of arriving at truth, and then

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it will understand revelation not as a mystery but as a scientific fact. It will then find that revelation and reason are not antagonistic. The trouble with the clergy is that they want to retain their old beliefs in the precise form in which they always held them, and they consider as the greatest strength of these beliefs their isolation from the rest of our beliefs, and their peculiar supernatural origin. The revelation contained in the Bible, they think, will lose all its prestige and authority over men unless it is held to be a communication direct from God, different not simply in degree, but absolutely different in kind from all other communications. The divinity of Christ would lose its most valuable significance if it were not rigidly kept apart from the divine spirit indwelling in the rest of mankind. The clergy are clinging to the above line of argument for their lives, but the thinking portion of mankind is fast losing faith in that part of church teaching which describes events antithetical to the laws of nature, and giving its assent to that portion which describes events in agreement with the order of nature. As our knowledge of history widens we find that other races and other religions claim to be infallible, other miracles ask to be arranged alongside of ours. The Roman Catholic church says they are being performed at the present time, and that they have never ceased. The power rests in the church and the saints. Their Protestant brethren say that Christ's miracles are a proof of his divinity, and that they ceased

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with the apostles. We must be impartial to all claims and ask all claimants to produce their facts and have them sifted before the judgment seat of reason. The whole order of thought in which ecclesiastical belief originated is passing away; the belief in a being who interferes with the regular order of nature to impress himself upon intelligent creatures is becoming obsolete. In the new order of thought everything in this world is related to everything else. The test of truth is not isolation but connection. Whatever can be shown to be in the line of development has a higher claim on our belief than that which cannot. We should ransack history for events analogous to those in scripture; we should prove the Bible miracles by relationship, not by isolation. Our beliefs are thus harmonized with nature, and they receive from it their strongest support. In thus following up reason we have not lost our faith. We have, it is true, lost faith in the interference with the laws of nature, but we have attained a higher faith, a faith based upon divine government by just and harmonious laws. Instead of accepting as correct the origin of man and of evil as the story comes to us through Chaldean mythology, let us examine what God has written in nature and see which seems most probable. The following description from the pen of one of the greatest living scientists fairly describes the origin of man, and also the origin of that unknown quantity which theologians term sin:

"To us the whole purpose, the only *raison*

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d'être of the world with all its complexities of physical structure, with its grand geological progress, the slow evolution of the vegetable and animal kingdom, and the ultimate appearance of man, was the development of the human spirit in association with the human body. From the fact that the spirit of man, the man himself, is so developed, we may well believe that this is the only, or at least the best way for its development; and we may even see in what is termed 'evil' on the earth one of the most efficient means of growth, for we know that the noblest faculties of man are strengthened and perfected by struggle and effort. It is by increasing warfare against physical evil, and in the midst of difficulties and dangers that energy, courage, self-reliance and industry have become the common qualities of the northern races. It is by the battle with moral evil in all its hydra-headed forms that the still nobler qualities of justice and mercy and humanity and self-sacrifice have been steadily increasing in the world. Beings thus trained and strengthened by their surroundings, and possessing latent faculties capable of such noble development, are surely destined for a higher and more permanent existence."

THE CREED TO BE.

Our thoughts are molding unseen spheres,
And like a blessing or a curse
They thunder down the formless years,
And ring throughout the universe.
We build our futures by the shape
Of our desires and not by acts,
There is no pathway of escape,
No priest-made creed can alter facts.

Salvation is not begged or bought ;
Too long this selfish hope sufficed ;
Too long man reeked with lawless thought
And leaned upon a tortured Christ.
Like shrivelled leaves these worn-out creeds
Are dropping from religion's tree.
The world begins to know it's needs,
And souls are crying to be free ;

Free from the load of fear and grief
Man fashioned in an ignorant age ;
Free from the ache of unbelief
He fled to in rebellious rage.
No church can bind him to the things
That fed the first crude souls evolved,
But mounting up on daring wings,
He questions mysteries long unsolved.

Above the chants of priests, above
The blatant tongue of braying doubt,
He hears the still small voice of love,
Which sends its simple message out.
And dearer, sweeter, day by day,
Its mandate echoes from the skies ;
"Go roll the stone of self away,
And let the Christ within thee rise."

—ELLA WHEELER WILCOX.

ANALYZING PHENOMENA.

ANNIE EVA FAY'S MIND READING CONSIDERED.

Last Christmas week a certain Miss Fay did some wonderful feats of mind reading in this city. Her circulars stated that she was from London, Eng., and that she was one of the mediums whom Professor Crookes experimented with when investigating the phenomena of Spiritualism. This article is written to explain to those who are unacquainted with psychic phenomena how such things are done.

If we come across a strange animal which we have not seen before, and if we desire to know something about it, we would naturally consult a zoologist, and have him classify it, in other words, place it alongside of other animals of its class. The only way to understand strange phenomena is to compare them with similar phenomena which have occurred or are occurring now. All the knowledge which we receive from the cradle to the grave is received by a system of classification or arranging of the new events alongside of other similar events previously arranged. If we tried to explain the color green to a man born blind we would find that we had undertaken a very difficult task, as he had no image in his mind with which to compare green. We could not tell him that it was like the grass or the leaves, as he does not know these things.

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He would have nothing in his mind alongside of which he could classify the color green. By comparing Miss Fay's psychological feats with other phenomena of a similar kind we will try and understand them.

We will bring together incidents from the history of the Jews, the Greeks, the Romans, the middle ages, and modern times, incidents of a similar character, and we will show that these incidents are not supernatural, but are in agreement with the order of nature. We will show that the power to read mental questions or to foretell future events has always existed, and every page of history is full of such psychological phenomena. We will begin with the Jews, as they are the oldest race mentioned.

I Samuel, ch. 9, v. 19-20: "And Samuel answered Saul, and said, I am the seer. Go up before me into the high place, for you shall eat with me to-day, and to-morrow I will let thee go, and WILL TELL THEE ALL THAT IS IN THINE HEART. As for the asses that were lost three days ago, set not thine mind on them, for they are found."

Here is an incident similar to Miss Fay's. A man goes to a clairvoyant to make enquiries about something which was lost. Samuel had a reputation for telling about how to find things which were lost, and used to take money for exercising his gift, for when Saul's servant suggested to his master to go and consult this well known seer, he answered, "we have no money to give him," and they said "Yes, we have a

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quarter of a shekel of silver left. We will give him that," and Saul said all right, so that the seers in olden time used to take money just the same as the seers of the present day, and no doubt the young girl who met Saul at the gate and told him to hurry up and catch Samuel before he went to sacrifice, had often asked the seer, along with other girls about their lovers and when they were going to be married, just as the girls asked Miss Fay.

Samuel was clairaudient, as he received impressions through his ear. His ear was sensitive to the vibrating influences which come to us from the celestial world.

I will now bring before your notice an incident from I Kings, ch. 22, v. 19-22, where the seer is a clairvoyant, that is, such a person receives impressions through his eyes. They are sensitive to spirit conditions. Following are the verses referred to: "I saw the Lord sitting on his throne, and all the host of heaven standing by him, on his right hand and on his left, and the Lord said, Who shall persuade Ahab that he may go and fall at Romath-Gilead, and one said on this manner and another said on that manner, and there came forth a spirit and stood before the Lord, and said, I will persuade him. And the Lord said unto Him, wherewith? And he said, I will go forth and I will be a lying spirit in the mouth of all his prophets, and he said, Thou shalt persuade him and prevail also; go forth and do so."

The above vision I believe to be an actual fact.

not because it is mentioned in I Kings, but because we can bring into a line with it similar incidents from Greek and Roman and Modern history. It is not supernatural, but it is strictly in accordance with natural law. Compare Miss Fay's answer to Mr. Bryson's question, "Where is Andrew Murray?" She said, "I see a great way off. I see a rough hilly country. I see South Africa. I see written before me, 'Modder River.' He is with the Canadian Contingent in South Africa." This answer came as a vision to Miss Fay, just the same as the seer described in I Kings saw a vision.

There are two statements in the vision of the Jewish seer which must seriously trouble theologians. One is that a lying spirit can get into heaven, and hob-knob with the Lord, discussing with him how to run the affairs of this earth. The other, how the Lord would consent to use fraud, and how he fell in so readily with the fraudulent scheme of the lying spirit. I leave the theologians to solve their own difficulties. I am only concerned with the psychological aspect of the case. We could get a hundred incidents from Jewish history to show that the gift of clairaudience and clairvoyance were understood by them. No king went to battle and no man engaged in any undertaking of importance without first consulting the unseen world. I will now quote one or two incidents from Plutarch's lives of Grecian heroes. In his life of their general, Simon, we read: "From thence he sent persons in whom he could confide with a private

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question to the oracle of Jupiter Ammon, for their errand was entirely unknown, nor did the Deity return them any answer, but immediately ordered them to return, because Simon, said he, is already with me. The messengers, upon this, took the road to the sea, and when they reached the Grecian camp, which was then on the coast of Egypt, they found that Simon was dead. They then enquired what day he died, and comparing it with the time the oracle was delivered, they perceived that his departure was enigmatically pointed at in the expression, 'He is already with the Gods.'" Here is a case where the oracle knew the question the envoys were going to ask and answered it, without them ever saying anything. Compare Miss Fay when a lady who had two questions to ask and did not know which to ask, and Miss Fay did not answer the one she wrote down, but answered the other one, mentally reading the lady's thoughts. Is there a psychological law by which our thoughts can be read and answered? I think there is.

In the history of Pausanias, Plutarch says about him that "he repaired to the temple of Heraclea, that he there invoked the spirit of Cleonice, and entreated her pardon. She appeared and told him 'he would soon be delivered from all his troubles after his return from Sparta, in which it seems his death was enigmatically foretold.'" These particulars, says Plutarch, we have from many historians.

In the life of Cæsar by the same author we read that a certain soothsayer forewarned him

of a great danger which threatened him on the Ides of March, and that when the day was come, as he was going to the Senate house he called to the soothsayer and said laughingly, 'The Ides of March are come,' to which he answered softly, "Yes, but they are not gone."

The evening before his assassination, as he was in bed with his wife, the doors and windows of his room flew open at once and greatly disturbed both with the noise and the light. Compare Miss Fay's cabinet performances, and also the history of John Wesley, the great Methodist preacher, whose life was full of psychic phenomena. As he would go to open the door of his library it would open for him itself. As he would go to sit down the chair would move from under him of its own accord. He was continually hearing noises and raps on the wall. The unseen messengers were desirous of speaking to him, but he did not understand the law which controls psychic phenomena.

Every Greek and Roman history is full of incidents which have been called miraculous, but which were understood by the writers of them to be real, just as the Jewish historians believed in them. What is shown to be in agreement with the experience of mankind has a higher claim on our credence than that which cannot. "If we can prove by many incidents that these events are not antithetical to the order of nature, but in harmony with it, we shall have proved their reality."

In a late history of "Italy and Her Invaders,"

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by an eminent English barrister, occurs the following incident: In the year A.D. 375 a young man named Theodorus at Antioch consulted the soothsayers, as was the custom of the time, and asked them who should be the next emperor after Valens, who was then the reigning monarch. The oracle spelled out T-h-e-o-d- and stopped. This coming to the ears of the emperor he ordered every one whose name commenced with the above letters to be executed. Several hundred were put to death, and among the rest the father of Theodosius, who was the next emperor, and was called in history Theodosius the Great. The Emperor Valens believed that the oracle spoke the truth.

We could collect from the history of the early church volumes of incidents such as the above, and during the middle ages history teems with the miraculous. We will only mention one other event, as the actors worked on a large scale.

It is the time of Charles VII. of France, in the year A.D. 1420. The actor was a young girl of 15 years. I have before me a copy of a painting, the original of which is in the Pantheon at Paris. It is Jean D'Arc as a young girl of 15. An angel is whispering in her ear, and two others are near by. The painter has put upon the canvas the actual fact—Jean and her angels—both playing their part in history, the angels telling Jean what to do, and she leading the armies of France to victory. She was a clairaudient; the messages came through her ears. She always said, "I hear them say." Her ears were attuned to hear

voices from the spirit world. They were a little more sensitive than our ears, a matter of degree only. "You must go to help the King of France," the messenger told her. "I am only a poor girl. I cannot ride or lead armed men," she answered. "Go to Monsieur de Baudricourt, captain of Vancouleurs, and he will take you to the king," was the reply.

On one occasion, when besieging a town, and her troops had deserted her, she shouted, "Every one to the bridge." "Jean, withdraw; you are alone," some one said to her. Bareheaded, her countenance all aglow, the maid replied, "I have still with me fifty thousand of my men." Were these the men such as the prophet Elisha's servant saw when his eyes were opened and he beheld the innumerable company of angels that surrounded his master. I quote this incident to show that the spirits though invisible are around us and helping us. Whatever was decided on by the English generals was known to Jean, and she saved her army from many an ambush. When the generals followed her advice they succeeded; when they neglected to do so they failed.

Compare II Kings, ch. 6, v. 11, 12:

"Therefore the heart of the king of Syria was sore troubled for this thing, and he called his servants, and said unto them, Will ye not show me which is for the King of Israel, and one of his servants said None, my lord; but Elisha, the prophet that is in Israel, telleth the King of

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Israel the words that thou speakest in thy bedchamber."

This is what some people would call mind reading, but it is in reality only the spirit messengers forewarning their friends. Miss Fay's questions are answered in the same way.

Some people think that the isolation of Bible miracles from the rest of our belief constitutes their greatest strength. This has been the old method of interpreting the Bible, but modern criticism proves them to be in line with other similar events, and in accordance with God's natural law. This, I think, constitutes their greatest claim to our credence. True, the world has not wholly abandoned the idea that the irregular and the miraculous is to be regarded as the seal of truth ; but belief does not grow in that direction, because the whole order of thought in which it originated is passing away. We must henceforth surrender the claim of isolation for our religious beliefs and ransack history for analogous events. Our beliefs are thus harmonized with nature, with law, and with God.



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RESIGNATION.

There is no flock, however watched and tended,
But one dead lamb is there !
There is no fireside, howsoe'er defended.
But has one vacant chair !

The air is full of farewells to the dying,
And mournings for the dead ;
The heart of Rachael, for her children crying,
Will not be comforted !

Let us be patient ! These severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise.

We see but dimly through the mists and vapors
Amid these earthly damps,
What seems to us but sad, funeral tapers
May be heaven's distant lamps.

There is no Death ! What seems so is transition ;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death.

She is not dead,—the child of our affection,—
But gone unto that school
Where she no longer needs our poor protection,
And Christ himself doth rule.

In that great cloister's stillness and seclusion,
By guardian angels led,
Safe from temptation, safe from sin's pollution,
She lives, whom we call dead.

Day after day we think what she is doing
In those bright realms of air,
Year after year, her tender steps pursuing
Behold her grown more fair.

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Thus do we walk with her, and keep unbroken
The bond which nature gives,
Thinking that our remembrance, though unspoken,
May reach her where she lives.

Not as a child shall we again behold her ;
For when with raptures wild
In our embraces we again enfold her,
She will not be a child ;

But a fair maiden, in her Father's mansion,
Clothed with celestial grace ;
And beautiful with all the soul's expansion
Shall we behold her face.

And though at times impetuous with emotion
And anguish long suppressed,
The swelling heart heaves moaning like the ocean
That cannot be at rest,—

We will be patient, and assuage the feeling
We may not wholly stay ;
But silence sanctifying, not concealing,
The grief that must have way.

—HENRY W. LONGFELLOW



WHAT CAN WE KNOW ABOUT MIND?

Just as much as we can know about matter, for the idea which we have formed about matter is only a symbol of some kind of power absolutely incomprehensible to us. Could we succeed in decomposing matter into the ultimate units of which it is made up, it would still remain unknown to us. These units, or rather these symbolic ideas of units of matter, are continually combining in different proportions to form what we term matter. One of these symbolic units which we call an atom of oxygen, vibrating at an intense rate of molecular wave motion, meets two units of what we call atoms of hydrogen, vibrating at a different rate of motion, and clashing together they equilibrate, the result is a drop of water and forms what is called a stable compound.

When one atom of oxygen meets four atoms of nitrogen they form a molecule of air, and in this way all substances known to us are formed, not out of what we suppose to be real substantial matter, but out of units of motion—we symbolize these units and call them atoms, but they themselves must remain forever absolutely unknown to us; we know them only as some form of power in motion.

The force which we call mind and which we have always been taught to look upon as incom-

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prehensible will not vanish more completely from our grasp than the force called matter, which we have been taught to look upon as real.

Clergymen need not fear materialism, for matter has dissolved itself into the unknown ; it has vanished into the spirit-world, where its basis lies and where it originally came from. We only see the visible form of a spiritual force. The only difference between spirit substance and physical substance is that the one vibrates at a higher rate of undulatory motion than the other. If we call one of the spirit substances "argon," we might suppose that oxygen combines with it to form the atmosphere in which the spirits live and breathe ; while oxygen combines with nitrogen to form the air which we breathe. Oxygen is the basis of all human life ; it is also, no doubt, the basis of all spirit life. On this side it combines with different gases to form physical substances ; on the other (spirit) side it combines with more attenuated gases to form spirit substances. Remember I am talking of substance as we understand the word in our daily life.

Hume says that impressions and ideas are the only things known to exist ; and if we add to this definition that the force or substance which holds impressions and ideas together and is in itself permanent—for impressions and ideas are ever-changing—must constitute the one great reality which is called mind, we will not be far wrong. But how are we to know what this substance is ? We have nothing with which we

can compare it ; and as a substance can only be known by comparing it with other substances of which we have experience, and when we cannot compare it, because it stands in a class by itself, it must remain unknown. To know mind is to be conscious of some relationship between it and some other substance. But what is it which is to judge of this relationship? What is it which contemplates and forms an opinion as to what this mind is? That must itself be mind; hence, till something outside of mind arises which is able to compare and judge of mind, we must ever remain ignorant of it, for this something would itself be mind. A thing cannot at the same time be both subject and object, and yet mind must be this before it can be known. We thus find that mind like matter always vanishes from our grasp just when we think we have it. Although the ultimate substance of mind like the ultimate substance of matter is unknowable, still we can understand a great deal about the nature of impressions and ideas which are the changeable elements in mind. We know that all ideas are resolvable into the primordial unit of a nerve shock. The effect produced by the blow of a hammer on an anvil is the basis of music ; when these blows come at the rate of 16 to the second they are each heard as a separate noise ; when they come more rapidly than this the mind does not receive them separately, but they form a continuous volume which we call a tone ; when to a series of these rapidly-recurring shocks is added another series of still more rapid shocks

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we have what is called a timbre. Thus, all these beautiful expressions of music which fill a house with their strength and sweetness arise from a combination of one, two, three or more senses of shocks; thus the air vibrates with millions of wave motions.

And as the sensation known as sound is built from a common unit, so are the sensations known as taste and smell and color and touch. These are allied to one another and are reducible to the one primordial unit of a nerve shock. As our impressions and ideas are formed by contact with our external surroundings—and as these are resolvable into an electric shock coming in contact with our nerves, it follows that all our differences of feelings, such as love and hatred and passion and sympathy and fear, are formed from the different continuations and combinations of these elementary shocks. Just as water and air are formed from different combinations of oxygen and hydrogen and nitrogen; so impressions and ideas are formed from the different combinations and velocities of nerve vibrations coming in the form of shocks from external objects and impinging on the sensitive nerve ends.

Vibrations coming at the rate of 16 to the second we would call an anvil chorus, at the rate of 30,000 to the second we would call the most rapturous music moving the whole being into intense delight. These same vibrations coming at the rate of 450,000,000,000,000 vibrations to the second (don't be alarmed at the number of figures) do not affect the ear; but they affect the

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skin and cause the sensation we call heat, if we take too much of this dose we will be burned, pain is the impression produced. These same vibrations coming at the rate of 700,000,000,000,000,000 in a second do not affect the skin, but impinging on the retina of the eye produce the sensation we call light. Here we have one and the same external agency producing in us impressions so different, as sound, heat and light, and all the different feelings and combination of feelings formed by them. We may then interpret our feelings, even the most rapturous feelings produced by music, in terms of molecular motion. We may say that the feelings of love are formed by vibrations moving at one rate of motion, fear at another, and so on, for all feelings are caused by vibrating motion.

A leading scientist expresses these ideas in the following words: "Thus there disappears the difficulty of understanding how multitudinous diverse forms of feelings have been evolved from a primitive simple sensibility, since complications of the molecular motions and concordant feelings must have gone on 'pari passu,' with correlative complications of minute structures organized little by little." We have now resolved impressions and ideas into units of motion, and we have seen that matter is resolvable into the same units. But we are no nearer understanding either than we were at the beginning. They are both symbols of something which we cannot understand. We cannot express motion in terms of feelings, nor can we express feelings in terms

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of motion. All we can say is that a wave of molecular motion when transmitted through a nerve centre has been transferred into a feeling. Each of these feelings gets linked to a previous feeling, thus building up the permanent substance of mind, which grows just as the body grows by assimilating impressions and ideas; both are products of atomic vibration.

Professor Wallace, looking at the development of the human mind in connection with the human body and viewing mind as the highest form of life expression, considers its development in and through the body as the best means of its growth. He looks upon mind as formed of a mind substance which permeates all space, this substance, growing through organized form and developing into the individual which we call mind. Whether it is possible for this mind substance to organize itself into a living individual existence without the aid of organized life we do not know; we only know that it has its origin and develops itself in this way. We know that in its first stage of existence it draws largely on the protoplasm of the body, that as it develops it draws more from mind substance and less from the physical properties of the body, and that when it eventually leaves the body it should have developed itself to that state where it can subsist on mind substance. If we look on mind substance as it is expressed to us in the forms of magnetism and electricity we can understand how impressions and ideas are formed from electric shocks or units of motion, and when we

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consider that electricity and light and heat and sound are the same force, and that feelings and ideas are formed by the transference of these vibratory shocks through nerve centres, we have arrived at the common platform on which the spiritual and physical meet and the part which each plays in the formation and development of individual mind.

In the vegetable world mind substance is combined in a very small proportion with physical substance, and in this form life is almost purely chemical. In the lower region of animal life we find a larger proportion of mind substance; this is the commencement of sensation and motion; at the summit of animal life the proportion is mostly mind substance. We will say that in vegetable life oxygen; which represents physical substance, and argon which represents mind substance, combine in the proportion of two parts of oxygen to one part of argon. In the lower animal life they combine in equal proportions; but in the highest form of animal life they combine to form the brain and nervous system in the proportion of two parts of argon to one of oxygen. Though we are using the term substance, we must not forget that we are speaking of force as represented by vibratory motion, and the difference between mind substance and physical substance is only a difference of motion. We do not know motion; we only know that certain internal feelings are produced by vibratory motion which we call force. We know that these internal feelings are produced by external agents and

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we know that these external agents do not produce the same feelings in any two individuals. When I listen to Paderewski playing one of his beautiful productions, he causes in me a feeling of irritation, as I have no taste for music; he causes in others a feeling of intense rapture; but the external object—viz., vibratory motion—is the same for both. We may here remark that this world in which we live and move and have our being, can never be known to us in its reality, but only as it affects our consciousness; by no power of reasoning can we arrive at a knowledge of things in themselves. All we can ever know is their effect upon us as expressed by impressions and ideas. We will try and explain this by the illustration of a kaleidoscope. We will suppose that the molecules of mind substance are represented by the colored pieces of glass at the end of our prism; as the pieces of glass by revolving rapidly are changed through the prism into beautiful forms of every imaginary shape and color—so ideas and impressions, beautiful and evanescent as the rainbow, are formed through the prism of mind from the molecules of mind substance. At one end of the prism are pieces of glass and nothing more, at the other end the most beautiful forms and colors. At the one end of the nerve cord are, one, two, three and more nervous shocks, then a series of rapidly pulsating molecular wave motions; at the other end the most beautiful impressions of music sending a thrill through the whole being.

Consciousness is possible only by a ceaseless

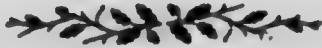
change of state, for without a change there is no consciousness; in other words, the molecules of mind substance meeting in rapid motion arrange themselves in a state of equilibrium, which state we call feelings and ideas.

We find that by the structure of our minds, all knowledge is limited by our organically built intelligence. A fish cannot form an idea of a rose, as it is organically limited; so are we limited, and when we try to form an idea of God we come about as near the truth as a fish would come if asked to define a rose. The human mind cannot know the absolute, it must be contented with a very limited knowledge of the relative: we are barred in on all sides by an impassible wall. Throughout this article we have used the word mind, but if any person prefers the word spirit we have no objection to his using it, or if there is any who is excessively orthodox and the word soul has a charm for him we have no objection to his using this term. But we must all remember that these terms are but symbols of an unseen something which can only be cognized as vibratory motion.

The above remarks are intended to prove two things: first, that the spirit world is as real as this one, in fact it is more real, as it is the basis of all life and substance; second, that the views held by theologians about the incarnation are contrary to natural laws and unthinkable. The spirit and the physical are joined together in the first germ of inception and they grow together to maturity. We are spirits, not bodies, and the

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spirit substance is the real one; it is the substance in which is life and motion. Christ therefore could not have taken a human body—to do so would have been to reverse the law of nature.



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HAUNTED HOUSES.

All houses wherein men have lived and died
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide,
With feet that make no sound upon the floors.

We meet them at the doorway, on the stair,
Along the passages they come and go,
Impalpable impressions on the air,
A sense of something moving to and fro.

There are more guests at table than the hosts
Invited : the illuminated hall
Is thronged with quiet, inoffensive ghosts,
As silent as the pictures on the wall.

The stranger at my fireside cannot see
The forms I see, nor hear the sounds I hear ;
He but perceives what is ; while unto me
All that has been is visible and clear.

We have no title deeds to house or lands ;
Owners and occupants of earlier dates
From graves forgotten stretch their dusty hands,
And hold in mortmain still their old estates.

The spirit-world around this world of sense
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapours
dense
A vital breath of more ethereal air.

Our little lives are kept in equipoise
By opposite attractions and desires !
The struggle of the instinct that enjoys,
And the more noble instinct that inspires.

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These perturbations, this perpetual jar
Of earthly wants and inspirations high,
Come from the influence of an unseen star,
An undiscovered planet in our sky.

And as the moon from some dark gate of cloud
Throws o'er the sea a floating bridge of light,
Across whose trembling planks our fancies
crowd

Into the realm of mystery and night,—

So from the world of spirits there descends
A bridge of light, connecting it with this,
O'er whose unsteady floor, that sways and bends,
Wander our thoughts above the dark abyss.

—HENRY W. LONGFELLOW.



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**THE PROPHECIES—HAVE THEY
BEEN FULFILLED ?**

There is an impression current amongst believers in Christianity that the Bible has come out triumphant from the hostile criticism of modern times ; that it stands to-day unparalleled amongst ancient literature for the accuracy of its statements and the truthfulness of its doctrines. If this statement made by its friends be true, the book must be worthy of all the devotion paid to it. But unfortunately the very opposite is the truth. The Bible has suffered at the hands of the critics about as much as other contemporary writings.

In the short space which your little paper allows me to discuss this subject, I can only touch on a very few points. I will take one or two of the prophecies. Have they been fulfilled? Can they substantiate their claim to inspiration? or can they even claim to be more truthful than the Oracles of Apollo at Delphi—than that of Jupiter Ammon in Africa, or many others in Greece and Asia? We will put Matthew into the witness-box and examine him in regard to the prophecies uttered upon Christ's coming, for this writer seems to lay special stress on the prophecies regarding Christ's coming, as well as those uttered by him. He was a Jew and ought to have been familiar with the writings of his own people. In his 24th chapter he gives us in detail an account of the end of the world and of Christ's second coming :

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"For there shall be great tribulation, such as there was not from the beginning of the world to this time; no, nor never shall be. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and they shall see the son of man coming in the clouds of heaven with power and great glory. Verily I say unto you, this generation shall not pass away till all these things shall be fulfilled."

This prophecy of Jesus has not been fulfilled to this day, though He distinctly said that this generation should not pass away till all these things should be fulfilled. The sun has never been darkened, nor has the moon ceased to give her light, nor did any greater tribulation come upon the world during that generation nor since, than came upon it before. We will charitably suppose that Christ did not mean by this graphic description a simple eclipse. Sixty years after this prediction, Titus destroyed Jerusalem; but the calamity which befell the city was not much greater than when Pompey took it sixty years before Christ, and certainly not as great as when Nebuchadnezzar captured it 600 B.C.

I have never read in any history of a star having fallen from heaven; we will take it for granted that none ever came in contact with this earth; perhaps this is the fifth moon which has lately been discerned circling Juniper; the great planet caught it on the fly and made it revolve round his orbit.

In chapter viii : 28, "Verily I say unto you, there be some standing here which shall not taste of death till they see the son of man coming in His kingdom"—this is the coming which is more fully described in chapter xxiv, and which we quoted above, in which He was to be surrounded by His angels and to come with great power and glory. This is 1900 years ago. I don't know which of those standing by He meant ; but I have not heard of any old patriarch walking about amongst us who claims to be 1900 years old. For if there is not some old Jew of that age walking about somewhere, this prophecy has also failed.

Luke 1 : 31-33, says that when the angel came to Mary to announce the birth of Jesus, he said, "He shall be great and shall be called the Son of the Highest, and the Lord shall give unto him the throne of his father David, and he shall reign over the house of his father Jacob forever, and of his kingdom there shall be no end." The two evangelists who trace Christ's genealogy to David, trace the line through Joseph, none of them trace his descent through Mary, and we have no proof that Mary ever came from the Royal line of David, in fact her descent is through the tribe of Levi. Now if Joseph be not Christ's father, what claim can be produced that he is descended from David? But this point we need not press as this prophecy has never been fulfilled. He never occupied the throne of David on this earth. If to this question it is answered, "It is a heavenly throne which is meant," I reply

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"David never had a throne in heaven. There is supposed to be but one throne in heaven and the great Father of all fills it, but perhaps orthodox theologians have placed a little throne there for David also. If Christ be the Son of God and lived from all time and occupied the throne of heaven with the Father through all eternity, I do not see any honor in giving him a seat on the little throne of David; perhaps David might object, as he objected to let his son Absalom share his earthly throne. Besides, I am afraid that if the orthodox theologians' view of the way we get into heaven, viz., by the blood of Christ, is correct, there won't be any of the race of Jacob for Christ to rule over, so that it would not be a very great kingdom, and no great honor certainly for the Son of the great and mighty God who made the immensity of the worlds which we see in the heavens. Let us charitably suppose that the angel Gabriel never uttered this prophecy, but that some silly monk in the fourth or fifth century interpolated this verse and it became incorporated into the Gospel. That this theory is correct is strengthened by the fact that the revisers in the new version of the Bible left out the beautiful story of the angel and the pool in John VI: 5, and the story of the woman taken in adultery (John VII) and brought before Jesus in the temple to pronounce judgment is put into brackets and admitted to be the invention of some monk in the twelfth century. This story which we were all taught to look upon as so divine, and about which so many sermons have been

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preached is after all a mistake. Which Bible I wonder is inspired, King James's version or the new revised one? But more than all I John V : 7, the passage with which the Trinitarians wiped the floor with the Unitarians is left out of the new version altogether. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." The Unitarians can now take their innings.

As our space is limited we will touch only a few of the many prophecies which are supposed to relate to the coming of Christ, Matthew I : 22-23, "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet saying, Behold a virgin shall be with child and shall bring forth a son and they shall call him Immanuel." I cannot see how the writer of Matthew ever came to connect this prophecy with Christ, it is taken from Isaiah VII : 13-16. The circumstances are as follows: A confederacy had been formed between the kings of Damascus and Israel to attack Ahaz, king of Juda. Ahaz was frightened and sent for Isaiah to consult the Lord concerning the impending danger. The prophet told the king that he need not be afraid as the confederacy would not hold together; he urged that the king should ask for a sign to assure him that this message from the Lord was true, for had not Gideon asked for a sign to assure him that the Lord spoke the truth. The king refused to tempt the Lord by doubting his message, so the prophet said he could give

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the king a sign to prove that the confederacy would go to pieces.

"Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive and bear a son and shall call His name Immanuel, for before the child shall know to refuse the evil and choose the good the land that thou abhorrest shall be forsaken of both her kings." What a piece of nonsense for Isaiah to assure Ahaz by a sign, that his enemies would not prevail against him, when that sign would not be fulfilled till 700 years after he was dead. But Isaiah was mistaken, both in his sign and his prophecy, as the confederacy defeated Ahaz and slew 120,000 of his troops, and reduced him to captivity. Besides, Christ's name was not Immanuel, he was named by the angel "Jesus," see Luke I: 31, and as this is the name he received at circumcision, theologians cannot foist Immanuel on us just to suit themselves. But let us give Matthew another chance, 2: 4-6. "And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born, and they said unto him in Bethlehem of Judea, for thus it is written by the prophet, And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah; for out of thee shall come a governor that shall rule my people Israel."

The prophecy has one serious fault—for it never came true, as Christ did not rule over His people Israel in the sense in which the chief priests and wise men understood. If you say

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the people of Israel means all those who believe in Christ and are His followers, I answer, that is not what Matthew says, and that is not what the wise men understood, and you have no right to twist the Bible to suit your preconceived views. But there is no use for us quarreling about its meaning, as there is no such prophecy in the Bible. The words which Matthew thinks he quotes are in Micah 5: 2-6, and read: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet of thee will come forth unto me that is to be the ruler of Israel. . . . And this man shall be the peace, when the Assyrian shall come into our land, and when He shall tread in our palaces, then shall we raise against him seven shepherds and eight powerful men. and they shall waste the land of Assyria with sword." How can this prophecy apply to Jesus? Micah is bemoaning the fate of his people under the iron hoof of the Assyrians, and he is looking for a deliverer and prophesies that he shall come. But Jesus was not born till 700 years after this, and he never delivered his people from under the iron foot of the Assyrians. In fact the Assyrian and the Babylonian and the Persian and the Greek Empires had been effaced from the map of Asia before Christ was born. Who were the seven shepherds and the eight principal men? History is blank about these heroes.

Matthew, try again. The prophecy about the 30 pieces of silver which Matthew says Jeremiah uttered, does not occur in Jeremiah but in Zach-

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ariah, and they have no relation to the betrayal of Jesus. To misquote Jeremiah for Zachariah is a matter of small importance to Matthew. Then again he quotes Hosea to prove that Jesus dwelt in Egypt to fulfil a prophecy, whereas it is evident that Hosea (Hosea 2 : 2) said, and meant what he said, that it was of Israel that those words are spoken. Read for yourselves and judge. My space is limited. As Matthew would be familiar with the prophecies and writings of his own people we must be charitable to him and suppose that many of the circumstances related in the book attributed to him are interpolations put in by the monks and fathers of the third and fourth centuries. We have only touched upon the outer borders of this subject.

It would be well for our friend of "The Christian Guardian" to know that he lives in the house built on the sand, described in Matthew vii : 26-27. The wind and the waves are beating against it, its foundations are now crumbling away. Otthodox theology, apparently as vigorous as ever, verp much resembles the Roman Empire during the reign of Honorius. At that time it embraced within its boundaries all Africa, and Spain, and Britain, and Gaul, and Germany. Towards the north the Danube was its boundary, and divided it from the Barbarians. To a casual on-looker it would last forever, but its heart had decayed, its brave and sturdy yeomanry were dead ; they who unflinchingly faced the phalanxes of Pyrrhus, whom the disasters of Trebia and Thrasymentus and Cannae did not dismay, who

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courageously upheld the Eagles on the sultry sands of Asia, and the chilly snows of Germany—these brave men had gone, and in their places were slaves imported from every nation in Europe and Asia. Sensuality and dishonesty had replaced the virtues of a Cato and a Scipio. The church is to-day in the same position; apparently prosperous, its vitality is gone. The men and women who attend the churches do so as a matter of formality, very few understand or care to understand its dogmas. When you ask a busy manufacturer or a broker if he believes in the rib story, or the whale story, or the Deluge, or the Tower of Babel or any other of the score of mythological tales narrated in the Bible, he will tell you he is too busy attending to his own affairs to bother with these things. This answer would not have been given at any time from the fourth to the seventeenth centuries.

Whether the Father, and the Son, and the Holy Ghost are three in one, or one in three, does not concern this generation. Theology is dead. It was not thus during the fourth century, nor the sixteenth, nor any time between these periods. The spirit of the ages is antagonistic to dogma. There is a general belief current amongst all classes, that if a man lives a good life here, he will be all right in the next world, and all the teachings of the church to the contrary will not change this idea. The doctrine of the Atonement is a dead issue, Calvinism with its doctrines of predestination and infant damnation is a theory of the past, it is as impos-

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able to revive it again as to put life into the fossil remains of some ancient mammoth which lies embedded in the stratas of the earth.

All that is needed now is for some great magnetic leader to attack this "ponderous mass of imbecility," and it will go down as easily as did the Roman Empire under the sword of Alaric.



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**ROLLA'S SEVENTH BIRTHDAY IN
HEAVEN.**

(BY MRS. C. LARAWAY, UNDER SPIRIT CONTROL BY
HER SON ROLLA.)

Oh, why are you silent and sad, Mother,
Why weeping these tears to-day ?
Oh, you say in your thoughts to me, Mother,
Why did they call you away ?

Why sit silent and lone, Mother,
Letting your tear-drops fall ?
When I am so near to you, Mother,
And only a breath for a call.

I come and stand at your side, Mother,
A happier and better boy ;
Trying to strengthen and help you,
While your days of toil roll by.

Sometimes you are faint and sad, Mother,
And long for a rest to come ;
But your loving and dear kind nature
Has secured you a beautiful home.

'Tis seven long years, you say, Mother,
Since you laid me so cold away ;
And you grieved so long for me, Mother,
Since I have been away.

Shall I tell you to me it's less, Mother,
Than a moment spent on earth ;
For I could not repay you there, Mother,
For giving my life its birth.

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This life is full of work, Mother,
And I can toil for you ;
While you are toiling for others,
To help their journey through.

So dry your tears, dear Mother,
And do not weep for me ;
I am so near to comfort,
And will a comfort be.

Good-night, my darling Mother,
I love you still so well ;
And now I must go and leave you,
So Mother dear, Farewell.



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**SPIRITUALISM AND THE ROMAN
CATHOLIC CHURCH.**

Lord Macaulay says that the history of England is the history of progress, it is the history of a constant movement of the public mind, of a constant change in the institutions of a great society. Without change there is no progress, and although there has been no change in the antagonism which the Roman Catholic Church has shown against Spiritualism, the constant movement of the public mind has compelled her to change the edicts of the early church against witchcraft and necromancy into the modern edicts against clairvoyance and magnetism, The Devil of the fourth century has been changed into the magnetism of the twentieth. It is interesting to read the decrees and bulls which she at one time fulminated against witchcraft and fortune tellers, at another against magnetism and somnambulism. These decrees are of interest to us for they show how people living in the fourth and fifth centuries viewed the same phenomena which we see to-day. It teaches us that the only way to arrive at the truth is to adopt the great historian's views, that the history of progress in the history of change, is the history of a constant movement of the public mind, of a constant change in the opinions of a great society, even though that society be the Roman Catholic Church, whose edicts having descended from the heavens, matured and perfect and fully developed, needing no change.

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Professor Bryce says that :

"He who reads the history of the middle ages is amused by the absurdities which meet him at every step. He is constantly introduced to men who, though stained with every vice, are full of sincere devotion to a religion whose doctrines they never understood. Every one knows how little a man's actions conform to the theories he lays down for the guidance of himself and others. In the middle ages this perpetual opposition between theory and practice was peculiarly abrupt. Men's impulses and passions had not been trained down by the opinions and criticisms of our modern society, and their conduct was reckless to a degree which it is difficult for us to understand. We find writers proclaiming the most beautiful theories which no one ever attempted to carry out. Resistance to God's vicar was admitted by every one to be a deadly sin ; but it was one which no one hesitated to commit when his passions and interests interfered."

It is interesting to note the "transition from fable to the historic day," from the age of enchanters and magicians and fortune tellers to the age of psychometry and clairvoyance and telepathy, for it is by studying this change that we begin to realize that truth is not a divine revelation from God to man, but a slow and sure growth, dependent upon the development of the human mind, upon the steady endeavor to understand natural law.

The fathers had their own way of accounting for the phenomena of witchcraft and necromancy,

and it would have fared ill with anyone who would have propounded to the councils of Ancyra or Laodicea or Trullo the doctrine which I now propound to you—that all their hypotheses were alike wrong, that the craft and subtlety of the devil had nothing to do with these strange things, but that they were the results of natural laws more subtle than gravitation, but equally as sure. If one of the old church fathers would take the trouble to again visit this world, he would find himself in the midst of a material civilization more different from that of his day, than the civilization of his day was from the time of Adam, and all this magnificent change resulted from two hundred years of the study of natural law, from two hundred years constant improvement of natural knowledge. The foundation of all natural knowledge was laid when the reason of man came face to face with the facts of nature, when the savage learned that a stone will fall to the ground if it be let go, and an arrow must be feathered to keep it straight to the wind. A law passed in the reign of Constantine, the first Christian Emperor, is interesting as showing how the people of that day looked upon table-tilting, independant writing and trance speaking. It reads: "Their skill is to be condemned, and very deservedly punished in the severest manner, who being furnished with knowledge of the magic arts, shall be discovered to have acted anything, either for the impairing of man's health, or drawing chaste minds to unlawful love. But no vexatious actions are to be brought against

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remedies that are sought for the bodies of men (magnetic healing); or against charms that are innocently used in country places, for fear least storms, or winds, or hail, should hurt the forward vineyard, etc." This was about the year 320, A.D.

The Council of Ancyra held A.D. 314 were evidently troubled by the phenomena of Spiritualism, "for they passed a canon appointing no less than five year's penance to pretended prophets and enchanters, as well as to fortune tellers, as also to those who took such people into their houses to cure diseases and also against those wicked w. men deluded by Satan who believe that they ride through the air, and see sometimes sad sights and sometimes joyful sights (psychometry)."

"The Council of Laodicea, held fifty years afterwards solemnly excommunicates all clerics who should be magicians, enchanters, soothsayers or astrologers."

"The Council of Trullo held A.D. 602 condemned fortune telling, casters of nativities, enchanters and charmers, the same kind of sinners condemned in the Holy Scriptures." Things seem to have gone along smoothly till the year 1484 A.D. when Pope Alexander VIII. promulgated an important bull "declaring that it had come to the knowledge of the Sovereign Pontiff that great numbers of people of both sexes, careless of their own salvation, and falling from the Catholic faith, are not afraid to abuse their own bodies with demons, who after invocation, come

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forth to serve persons of both sexes, and who with their enchantments, charms and sorceries, vex and afflict man and beast, both with inward and outward pains and tortures, oftentimes making men impotent and women sterile, frequently destroying infants and the increase of flocks and herds. The transgressors of the laws of God by these unlawful methods were decreed to be imprisoned, punished and fined."

No wonder that the spirit friends on the other side of the line ceased to communicate with us, when such thunder-bolts as the above were hurled against them. From the time the above bull was issued to the reign of Pius the IX. four hundred years had passed, but they were four hundred years of progress during which men learned that if the religion of the present differs from that of the past, it is because it "has not only renounced idols of wood and idols of stone, but has also broken in pieces the idols built up of books and traditions and fine-spun ecclesiastical cobwebs."

I will now quote the last bull promulgated by the Roman Catholic Church against Spiritualism. It is interesting reading "for though the hand is the hand of Esau, the voice is the voice of Jacob." They then relegated to the past witchcraft and necromancy and magic arts, and they now clothed their little bull in a modern dress. On July 30th, 1866, Pope Pius IX. decreed as follows; "These women carried away by gesticulations not always of a modest kind, by the tricks of somnambulism, and what they call

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clairvoyance, babble of their seeing whatever is invisible, and presume to institute discourses concerning religion itself, to wake the souls of the dead, to receive answers, to reveal things unknown and distant, and rashly to practice other superstitious things of the same nature, sure of gaining by divination great profit for themselves and their masters. In all these things whatever art or illusion it be that they use, where physical means are ordered to non-natural effects, there is found a deception wholly unlawful and heretical, and a scandal against virtuous morals. Therefore to restrain efficaciously so great a crime, one so hostile to religion, and aid society, the pastoral solicitude of all bishops ought as much as possible to be excited."

The R. C. Archbishop of Quebec in 1854 issued a pastoral letter against spirit-rapping and table-turning, in which his Grace forbade, as a superstitious practice, the causing tables to turn or rap, with the intention of invoking the dead or spirits, of consulting them or of having any communications whatsoever with them.

We have now a fair idea of the antagonism which the Roman Catholic Church has at all times shown against Spiritualism. The bull of Pius IX. shows that she fully understands the phenomena. She is not ignorant of the researches made by eminent French and English scientists into the mysteries of somnambulism, clairvoyance and psychometry, but she wishes to keep the faithful ignorant of these new truths by which science has rent the veil between this world and

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the next. She stands at the gate and she makes the faithful think that they can enter in only by her. But all spiritualists believe "that we must press forward to the goal" not of justification by faith, but by verification, that as the world grows older this truth must extend itself into all departmentst of human thought until it becomes co-extensive with the range of all knowledge. And as our race approaches its maturity it must discover that there is but one kind of knowledge and but one method of acquiring it, and we who are but still children may justly feel it our highest duty to recognize the advisability of improving scientific knowledge, and so to assist ourselves and our children in their course towards the noble goal which lies before mankind."

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THE BUILDERS.

All are architects of Fate,
Working in these walls of Time ;
Some with massive deeds and great,
Some with ornaments of rhyme.

Nothing useless is, or low ;
Each thing in its place is best ;
And what seems but idle show
Strengthens and supports the rest.

For the structure that we raise,
Time is with materials filled ;
Our to-days and yesterdays
Are the blocks with which we build.

Truly shape and fashion these ;
Leave no yawning gaps between ;
Think not because no man sees,
Such things will remain unseen.

In the elder days of Art,
Builders wrought with greatest care
Each minute and unseen part ;
For the gods see everywhere.

Let us do our work as well,
Both the unseen and the seen ;
Make the house where Gods may dwell,
Beautiful, entire and clean.

Else our lives are incomplete,
Standing in these walls of Time,
Broken stairways, where the feet
Stumble as they seek to climb.

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**Build to-day, then, strong and sure,
With a firm and ample base!
And ascending and secure
Shall to-morrow find its place.**

**Thus alone can we attain
To those turrets, where the eye
Sees the world as one vast plain,
And one boundless reach of sky.**

HENRY W. LONGFELLOW



THE PRESBYTERIAN CHURCH *versus* SPIRITUALISM.

In the year 1654, the church of Glasgow obtained an order from the government, "requiring the magistrate to expel from the town all excommunicated persons." The first case under this act was that of a poor woman whom the "Kirk Session" of that town summoned before them because she had received into her house her son after the clergy had excommunicated him; they so influenced her mind, by telling about the great wrath of God against sinners, as to make her promise not only that she would shut her door against her child, but that she would aid in bringing him to punishment. "She had sinned," so they said, in loving and sheltering him, and she had grievously sinned in disobeying the church.

They laid their merciless hands on the holiest passion of which our natures are capable: a mother's love for her child.

"They made her promise to forget the boy who had crept to her knees, who had slept on her bosom, whose childhood she had watched and nursed, all the finest associations which human affection can give, all that memory can delight in remembering, all the brightest prospects of life, was pronounced a crime by those cruel spiritual masters."

We read in "Hutcheson's Expositions on the Minor Prophets," vol. III, page 203 (this work

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was one of the standards of the church for over one hundred years): A third benefit is zeal in the godly against false teaching, and let no one be so timid of the truth of God as not to overcome natural affection, so that parents shall not spare their own children; but shall either by a heroic act themselves judge them worthy to die and give sentence and execute it, or cause them to be punished by bringing them before the magistrate."

We will also quote from Rutherford, one of the ministers who drew up the Westminster Confession and Shorter Catechism, an authority of the highest rank. In his "Free Disputation against pretended Liberty of Conscience," we read: "the master of a family may and ought to deny an act of humanity or hospitality to strangers that are false teachers," p. 176; and on p. 20, he says: "We hold that toleration of all religions is not far from blasphemy."

In 1645, Baillie, another of the great lights who drew up the Westminster Confession, writes from London: "The Independents here plead for toleration both for themselves and other sects, my dissuasion is come in time to do service here. We hope God will assist us remonstrate the wickedness of such a toleration."

And when the Independents wished to show common charity towards persons who differed in opinion from themselves, Baillie again writes: "The Independents have the least zeal to the truth of God of any men we know, one of their crimes being the attempt to ruin religion by toleration."

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We might fill volumes with opinions such as the above, from the founders of the Presbyterian Church and the writers of its creed. Toleration or charity towards others was certainly not one of their faults, nor is it one of the faults of this same church to-day. In addition to the narrowness and intolerance of their teachings there is a "hardness of heart and austerity of temper, a want of sympathy with human happiness such as has never been exhibited by any other Protestant body."

They sought to destroy not only human happiness but all human affections. We may safely say that there is no religious sect in Europe, the Catholic Church in Spain alone excepted, which has shown such a lack of toleration towards the opinion of others.

The clergymen organized themselves into a legislative body and enacted laws which the people were bound to obey. "It was a sin for any Scotch town to hold a market on Saturday or Monday, it was a sin to go from one town to another on Sunday, it was a sin to have your garden watered or your beard shaved on Sunday, walking in the fields and the meadows, or in the streets, or enjoying the fine weather, were all punished by exacting and annoying laws. All persons needlessly walking or sitting idly in the streets, shall be fined eighteen pence or be put in the stocks. The parents of children found playing on Sunday are fined sixpence. It was ordered that the public wells be closed on Sunday from 8 a.m. till noon, and from 1 till 5 p.m.,

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and no one was allowed to bring any larger vessel than a pint stoup on the Lord's day." In Massachusetts it was attempted to make Sabbath-breaking a capital offence, but Governor Winthrop had the good sense to refuse his sanction to this extreme act.

All these exacting laws were made in the name of the Lord, they spoke as confidently of the Divine Will as if each person had been personally privy to the Counsels of the Most High. There was no lack of definiteness in their statements. God, himself, did not escape them, for they defined the Almighty with wonderful minuteness. Imagine a man with a knowledge of modern geology listening to these Westminster divines. "It pleased God" (they knew it all) "at the beginning to create or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six days, and all very good." Judged from our present scientific knowledge this is mere nonsense. What is peculiar is not that these divines were wrong in their geology; but that their creed has outlived the ruin of what they considered as essential to its stability. I think we may safely say that no part of a creed is essential, that all religions are fluxional in their nature. Religion lives because it is ingrained in the nature of man and not because it is moulded into a creed; its main concern is to purify, elevate, and brighten life, to make everybody happy, and point to the path which leads to the infinite mind. But the Presbyterian creed teaches that to be poor and hungry, to pass

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through life in misery and to leave it with fear and trembling, is a proof of goodness. They taught that whatever was natural was wrong, all the instincts and desires which are part of the gifts of the Almighty to man were attacked as sinful; they deliberately opposed themselves to every gratification which is essential to the happiness of the vast majority of mankind, and they still harp on the wickedness of human nature.

The history of the intolerance and persecution of the Presbyterian Church during the 200 years in which it exercised dominion over the minds of the Scotch people would fill a library, and I have no desire to trouble you with this sad story. The result of this teaching, to use the historian's eloquent description, "was to spread over the country a universal gloom; men in their daily life became melancholy and ascetic, even their very gait and voice and general aspect was influenced by that blight which destroyed all that was genial and happy in human life, and the finest and most endearing parts of our nature, by being constantly repressed, withered and faded away." Such was Presbyterianism, and such to a great extent it is still.

These teachers, believing that human nature is depraved, thought they were warranted in putting it in irons. But they failed, and their failure ought to be a warning to their successors.

At this time an error of the gravest kind was perpetrated by those self-styled servants of the

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Most High. They knew the divine mind, for had he not spoken it clearly in his Holy Word: "Thou shalt not suffer a witch to live." The Lord had spoken and his servants must carry out his commands; this they did most effectually and in the most barbarous manner. The sufferings of these poor people make us all shudder now, and it teaches us how terrible are the errors which the clergy may commit when they are given the power to apply to our more civilized societies the laws of Judaism as they understood them. The natural earnestness and the profound belief of the people of Scotland in the Bible, intensified the crime.

"Oh! bloodiest picture in the book of time,
The witches fell unwept, without a crime."

Well may Presbyterianism blush at this chapter in her history; of course other religions did nearly as bad, but these great Presbyterian divines were right and all others were wrong. Error was the one thing which they could not tolerate, and by error they meant every opinion which differed from theirs.

People will say, why bring up these old troubles now? The age which produced them is passed and we are living now in the twentieth century redolent with the new ideas of charity and toleration. We answer, in order to understand the influence of religion we must know its history, for that history has impressed itself upon the thoughts and feelings of this generation. The character of the men who formed the creed of the Presbyterian Church is impressed upon

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every line of it ; they were intolerant, narrow-minded and bigoted, and their creed reflects this character.

Let us now turn from this gruesome history and see what science has to tell us about the next life and this one. If I were to be asked which gem I consider the brightest of all which adorns the discovery of science for the last 200 years, I would unhesitatingly say, the fact that she has taught us how we may speak to our friends and relations who have passed on before ; she has taught us to know that they can help us in our struggles through this life ; that the fond mother can still watch over her little orphaned child who is left to struggle alone in a selfish and indifferent world, that the prudent father can still aid and direct his boys as they are fighting the battle of life, and, from a higher condition, can advise and direct them to advantage ; and the next most beautiful truth is that we can help our friends and relations who have passed on to spirit life, by constantly sympathizing with them and praying for them ; good thoughts help our spirit friends as much as good deeds help our earthly friends.

The above two statements are facts as thoroughly proven as the law of gravitation. To those who conscientiously wish to investigate them, we would advise first to read the writings of the greatest living scientists and their investigations into the laws which connect this world and the next. Sir William Crookes, Alfred Russel Wallace, Zollner, and Flammarion ; in addition to these great investigators, there are found

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in every department of learning, in every profession—judges and doctors, clergymen and teachers, attesting as a cloud of witnesses to the fact of spirit return. The veil between this world and the next has been rent and the door is slowly opening so that soon all who wish can enjoy the companionship of their beloved friends. And what do those who have passed to the next condition of life tell us regarding the laws which govern spirit life? They tell us that life is progressive, that from the cradle to the vestibule of that paradise from whose portals the rustling of angel's wings is but faintly echoed to earth, there is a constant progression; rapid for those who follow the laws of spirit progress, but slow and wearisome for those who neglect to follow them.

We are like children at school passing on from class A to B, and from C to D, and so on forever.

“Not without reason did the savage hunter of the long ago dream of a land to which the departed had gone; not to mock him did the eternal spirit place the spiritual intuition in his soul. What he dreamed we have demonstrated; science may seem to rob religion of its charms, but it is destined to restore them a thousand fold as it rises to the zenith like a sun; faith in miracles will depart like a fog that the morning drinks up; but confidence in the universal, beneficent and intelligent operation of law will take its place. The belief in irremediable woe for any portion of humanity will vanish, and in its place will come to all the assurance of conscious, continued exis-

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tence in a superior condition of being." After breathing the sad midnight air of Presbyterianism, this beautiful morning breeze comes refreshing to all loving hearts. When we realize the beauties of Spiritualism we will exclaim with the great preacher:

"Sing with us, ye heavens, the morning cometh; the darkness is past, the shadows flee away, the true light shineth now, and the light climbeth onward and upward for there is a sacred noon beyond. That noon is heaven, and there shall be no night there."



CRITICISM.

A man we knew, possessed a coin,
That it was pure, he'd vow,
Yet, aqua fortis as a test,
He never would allow.
This cherished coin from ages past,
Was handed down to him—
To doubt that it was purest gold,
He thought would be a sin.

He had a son, a bright young man,
A good, observing boy,
He tested this old coin one day,
And found it part alloy.
The old man in an awful rage,
Cried : "Infidel, begone !
You have become a skeptic, boy,
You, wicked, doubting son !"

* * * * *

Now, any word that cannot stand
Fair criticism's test,
We deem it our prerogative
To doubt, if we think best ;
And in this age of common sense
And learning well combined,
The truest, best, and wisest men,
No longer will be blind.

A higher criticism now
Attracts the minds of men,
And Whittier's lines are just as true
As writ by prophet's pen.

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"Right is right, since God is God,
And right the day must win,"
To doubt it would be cowardice,
To falter, would be sin.

With love for our bright guiding star,
Our watchword, "Truth and Right,"
We soon shall leave behind us far,
Old Superstition's night.
Retain the gold ; reject the dross
From all you read or hear !
Let reason play its noble part,
And keep a conscience clear.

ADAM SCHOLES.



THE USEFULNESS OF RELIGION.

A few evenings ago a lady said to me, "I have no objection to Spiritualism, but what is the good of it? One knows about the many great and good things that Religion has done for mankind, but this new fad can lay no claim to having ever done anything." I will now take up this side of the question as there is a very erroneous opinion current about the usefulness of Religion and the great good it has done for mankind. Until within the last century this side of Religion has never been discussed. Religion was previously considered to be true : to doubt this statement was a sin, and as it was true its usefulness followed as a matter of course. As long as men believed in it as thoroughly as they believed in their own existence, the idea of asking if it was useful never occurred to them.

The argument for the utility of Religion is one which takes an inferior ground. It is an appeal to unbelievers who cannot be convinced by the reasons adduced in support of its truth, it is an argument in support of hypocrisy asking us to believe in Religion because it is an immense fabric and of great utility to mankind, but so insecure at its base that the least breath of suspicion will blow it down. It is a most painful position for a conscientious and highly cultivated mind to be obliged to defend Religion because of its utility. I purpose in this paper to enquire into the utility of Religion, bringing forward historic facts for

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all statements and we are very much afraid that there will be a large debit balance in this account and that instead of Religion having added to the temporal welfare of mankind, it has been like a terrible nightmare continually dragging us down. I think we can show that some of the greatest improvements ever made in the moral opinions of mankind have taken place in spite of it and that one of the hardest burdens laid upon the shoulders of men has been the labor of improving Religion itself. It is usual to credit Religion with all the influence which belongs to a system of moral rules inculcated by education and enforced by public opinion, such as honesty, justice, and veracity. It is these principles which lie at the foundation of all human society and this has made the influence of Religion so powerful because she has taken under her control the teachings of all morality as a part of Religion; but at first it was not so. Among the Greeks and Romans social morality was independent of Religion. The Gods were not supposed to concern themselves much with men's conduct unless they were called in as witnesses to a contract or a solemn vow. Morals were based upon public opinion and public opinion was the result of education, experience, and national history and the traditions of the people. The Assyrians, Chaldeans, Egyptians, and Jews founded their moral precepts upon Religion: the Divine authority as received from their Priests. At the time of Constantine the eastern idea was engrafted into the western, and Divine authority and human expe-

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rience have managed to pull together up to the present time like two steeds unequally yoked.

I am not going to discuss now what Religion does for the individual—whether it opens the gate of paradise for him or not. The founder of Christianity says that “straight is the gate and narrow is the way and few there be that find it.”

Burns expresses this same idea as seen through the spectacles of Presbyterianism and its doctrine of original sin :

“O Thou, who in the heavens dost dwell,
Who, as it pleased best thyself
Sends one to heaven, and ten to hell
A' for thy glory.
And no' for ony guile or ill
They've done, afore thee.”

But the side which I am now going to discuss is its usefulness, what amount of benefit has arisen to society from its belief in Religion.

No sooner had the church been established in power by Constantine, and been acknowledged as the only Divine authority than it split into two sections which were known as Arians and Trinitarians. The Trinitarians claimed that Christ was of the same substance as the Father, while the Arians said that he was only of like substance; we must ourselves confess that this is a distinction without a difference, but if we were asked to arrive at a proper conclusion we would first try and find out what substance the Father was made from, and next what substance the son was made from, and then we would try and compare both substances; but without these two data we must

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confess that no proper conclusion can ever be arrived at. But, unfortunately, the fathers did not adopt this scientific method of arriving at the truth and the consequences were appalling. The Goths were converted to the Arian doctrine by Bishop Ulfilas A.D. 375 while the inhabitants of Italy were Trinitarians. The barbarians thus became parties to the long struggle between these two rival sects and though Theodoric their king tried hard to amalgamate the two races, the manliness, the truthfulness and high standard of chastity of the Goth with the weak and lascivious Italian, the clergy opposed the union. The barbarian could be tolerated by the Roman, but the Arian heretic infected by heterodoxy could only be loathed. While Theodoric lived his firm hands kept an equal balance, but at his death the struggle began and only ended after 200 years of bloodshed and misery, and the final destruction of the Visigoths. Clovis, the Frank, adopted the Trinitarian side and threw his ponderous battle-axe into the unequal scale; then the battle raged anew till blood flowed like water and the Gothic nation passed out of history. Two million souls perished in the controversy.

I pass by the bitterness and bloody strife which raged in Egypt and Asia over this question, it would be a history for devils to gloat over.

Persecution for religious belief is the most fearful of all evils that men have inflicted upon their fellows, but it is the direct result of the principle which Religion teaches. If men believe without the possibility of a doubt that all those who differ

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from them will perish eternally in hell, they will sooner or later persecute to the full extent of their power. In justice to the persecutors it must be said that they were the exponents of a principle—the principle of exclusive salvation in the orthodox church. Though most denominations now believe that there may be salvation outside of their own churches yet they still hold that there is salvation only through the atoning blood of Christ. This is really only shifting the ground of discussion and in fact making matters worse than before and more exclusive, for the great majority of mankind have never heard of either Christ or his sacrifice.

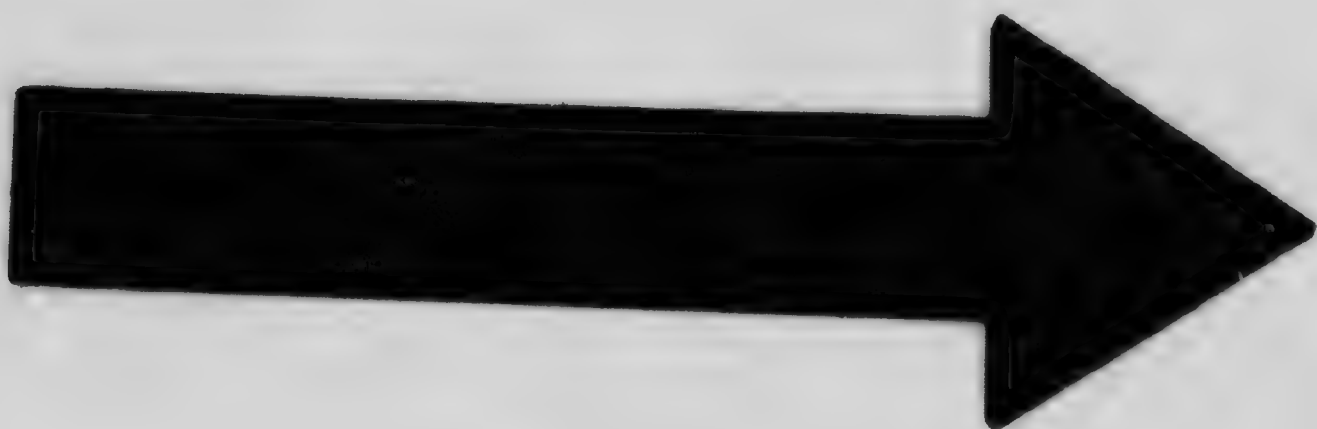
There are two principles around which all religious systems converge. The one taught by Socrates and Plato; that there is a merit attached to all good actions, that the soul grows by doing good; this is the principle which Spiritualism follows. The other is the doctrine of sin, teaching men that they are miserable, abandoned wretches in the sight of the Deity, and as supplicants they must all seek for whatever favors they receive.

The last idea has been followed by the Christian Religion and we are now tracing the serious consequences which flowed from its adoption. There are certain ages in which the sense of virtue predominates, such is the age in which we live; but during the middle and dark ages the sense of sin predominated and its consequences were fearful. But to return to our history. A religious epidemic spread over Europe in the

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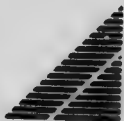
eleventh century; people called this fever the Crusades. An eye-witness describes the capture of Jerusalem by those followers of Christ who came to kneel as supplicants at the foot of the cross and ask forgiveness at his holy sepulchre. "This terrible slaughter filled all the cities with dead bodies, so the surviving Saracens were compelled to carry the dead bodies outside the walls, where they were heaped up in mountains to be destroyed by fire. Such a slaughter of pagan folk had never been seen or heard of; no one knows their number save God above." But the Crusaders didn't have it all their own way for after wasting their strength in war and lascivious living for a few years the same eye-witness says, "Of so innumerable a host of God's people, alas! alas! we do not believe 1,000 survived, and these we saw afterwards at Rhodes and other ports hardly more than bones, but only a few at Jaffa!" It is said that 4,000,000 souls perished in these Crusades. Now this comes from following the wrong principle, believing in the doctrine of sin and the corollaries which flow from it—that the pagans were not God's children but belonged to the devil and were fit only for slaughter. That the church from the twelfth to the sixteenth century shed more innocent blood than any other institution which ever existed, is denied by no candid historian.

In the Netherlands during the reign of Charles V. over 31,000 persons were burned and 200,000 condemned to punishment less severe. During the reign of his son, Philip II., as many more



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perished. Upon the 16th February, 1568, a sentence of the Holy Office condemned all the inhabitants of the Netherlands to death as heretics. Three millions of people were sentenced to death in three lines (Motley, vol. II., p. 153.) Those who perished from the reign of Charlemagne to Louis XIV. number many millions. When we consider that this was but part of one vast conspiracy to check the development of the human mind, and to destroy the spirit of impartial inquiry, which all modern researches prove to be the first condition of progress, as of truth; when we consider all these things, it can surely be no exaggeration to say that the Christian Church during the first sixteen centuries has inflicted a greater amount of unwarranted suffering than any other religion which has ever existed among mankind.

I will endeavor to show in the next number of the "Sermon" from the history of the many sects into which it has divided, that they all inherited the persecuting spirit of their mother, as their doctrines were drawn from the same source; and I will endeavor to draw the conclusion that they are working out the doctrine of salvation on a principle unknown to experience and unjustified by reason.

To complete the picture it is only necessary to add that these things were done in the name of the teacher who said, "By this shall all men know that ye are my disciples, if ye love one another."

FOOTSTEPS OF ANGELS.

When the hours of Day are numbered,
And the voices of the Night
Wake the better soul that slumbered,
To a holy, calm delight ;

E're the evening lamps are lighted,
And like phantoms grim and tall,
Shadows from the fitful fire light
Dance upon the parlour wall ;

Then the forms of the departed
Enter at the open door ;
The beloved, the true-hearted,
Come to visit me once more ;

He, the young and strong, who cherished
Noble longings for the strife,
By the road-side fell and perished,
Weary with the march of life !

They, the holy ones and weakly
Who the cross of suffering bore,
Folded their pale hands so meekly,
Spake with us on earth no more !

And with them the Being Beauteous,
Who unto my youth was given,
More than all things else to love me,
And is now a saint in heaven.

With a slow and noiseless footstep
Comes that messenger divine,
Takes the vacant chair beside me,
Lays her gentle hand in mine.

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And she sits and gazes at me
With those deep and tender eyes,
Like the stars, so still and saint-like,
Looking downward from the skies.

Uttered not, yet comprehended,
Is the spirit's voiceless prayer,
Soft rebukes, in blessings ended,
Breathing from her lips of air.

O, though oft depressed and lonely,
All my fears are laid aside,
If I but remember only
Such as these have lived and died !

HENRY W. LONGFELLOW



THE BIBLE AND MODERN CRITICISM.

We will quote from the Westminster Confession of Faith, that great document before which our forefathers bowed in holy reverence. "The authority of the Holy Scripture dependeth wholly upon God, the author thereof, and therefore is to be received because it is the word of God, and the perfection thereof are arguments whereby it doth abundantly evidence itself to be the word of God." The assertion is made continually by theologians that the Bible is the Word of God. Now the book itself makes no such claim from one end of it to the other, but this phrase, "The Word of God," has been wrongfully usurped by the clergy and misapplied. What the phrase really does mean is mediumship. Read I. Samuel ix—27: "And as they were going down to the end of the city Samuel said to Saul, bid thy servants pass on before us, but stand thou still awhile that I may show thee the Word of God." Samuel thereupon anointed him to be king of Israel and then gives him tests to prove that what he told him was true. He tells him, "When thou are departed from me to-day then thou shalt find two men by Rachel's sepulchre in the border of Benjamin at Zerah, and they will say unto thee, the asses which thou wentest to seek are found." Here the Word of God means a message given through a medium to Saul and confirmed by tests. Read again I. Kings, xii, 22—24: "But the Word of God came to Shemaiah, the man of God (Man of God always means a

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medium in the Bible) saying, Speak unto Rehoboam, the son of Solomon, the King of Judah, saying, Thus saith the Lord, Ye shall not go up, nor fight against your bre'hren, the children of Israel, etc." Here the phrase means the same as in the previous verse, viz., a message from a spirit, through a medium to the King, warning him against committing a crime. Again read I. Chronicles, xvii., 3—4: "And it came to pass the same night that the Word of God came to Nathan saying, Go and tell David, my servant, thus saith the Lord." In this verse the meaning is the same as in the other two, and in the two-hundred and forty odd times where the expressions "Word of God," "Word of the Lord," "My Word," occur, they mean always a message from the spirit world to this one, about some special business. There is not one verse which supports the Westminster Confession theory about the Holy Scriptures being the Word of God, in fact, there was no Holy Scripture in those days. The phrase "Word of God" always means mediumship. A Bible did not come to a prophet, but a direct message came from a spirit speaking through Him to some one on earth. Luke iii, 2—3, "The word of God came to John in the wilderness," etc. No one supposes that a book came to him, but everyone knows that a direct spirit message came to him. The clergy have no right to usurp this phrase and apply it to their Bible, but as they usurped everything else on this earth when they had the power, this was only a small part of the swag, and with this

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phrase as a handle they compel men to bow down to their "ipsi dixit" and believe all the teaching which it suited their purpose to enforce.

We think that if the laity studied the Bible carefully and applied to its study the common sense which they apply to the management of their daily affairs, the foolish theories taught by the clergy would soon come to an end. While on this subject I will say that the word "Holy Ghost," which means consecrated or Holy Spirit, is the gift of receiving messages from the spirit world. "I will send you a comforter," Christ said, and the comforter came in the gift which the apostles received at Pentecost of giving utterance to spirit messages. Paul in I. Corinthians xii, 3-10, enumerates these gifts given by the Holy Ghost: "To another the working of miracles, to another prophecy, to another discerning of spirits (clairvoyance) to another divers kinds of tongues (as the apostles received at Pentecost), to another the interpretation of tongues." These are all gifts which are received through mediumship.

I will now take up the second part of the paragraph quoted from the Westminster Confession, and show that the Bible is not infallible, but is full of mistakes and historical inaccuracies, besides narrating many foolish mythological stories; and if it is the only proof we have of the "Great Infinite Mind" we may well go into mourning and put on sack cloth and ashes, like the Jews of old. The task of enumerating these

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mistakes is very unpleasant, and were it not that its worshippers insist that it was written by God, from cover to cover, we would let these blunders lie in peace. In II. Samuel viii, 3-4, we find that David smote Hadadezar, and captured 1,000 chariots and 700 horsemen. In I. Chronicles xviii., 4, the same battle is described and the 700 horsemen have increased to 7,000. Which account did God write? In II. Samuel xiv, 9: When David numbered the children of Israel there were 800,000 Israelites and 500,000 Jews. If we turn to I. Chronicles xxi, we find the same numbering described as a thousand thousand, and one hundred thousand Israelites, or 1,100,000, an increase of 300,000. Which account is inspired? II. Kings vii. 26, makes Abaziah 23 years old when he begins to reign, but II. Chron. xxii, 2, makes him 42 years, which makes the son two years older than the father at his father's death. II. Samuel xxiv, 24, makes David pay fifty shekels of silver for the threshing floor of Araunah, equal to about \$30 of our money, but I. Chronicles xxi. 25, says that he paid 600 shekels of gold by weight, equal to \$2,500, a big difference, surely. We might enumerate many more mistakes such as the above, but our space is limited. We would ask you to turn to Daniel v., 31st verse: "And Darius the Median took the Kingdom, being about three-score and two years old." Every schoolboy knows that Cyrus the Persian captured Babylon, and that Darius was the third king of the Medes and Persians, being successor to Cambyzes, son of

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Cyrus. He would be only a child when Babylon was taken, but in chap. ix. 1, Daniel again says that Darius was the son of Ahazuerus, when he was really his father. Daniel could not have made mistakes like this as he was contemporary with Darius, so it is a fair supposition that he did not write part of the book attributed to him, and I think we are not making much of a mistake when we say that God did not write it. In Genesis xiv. 14, we read that when Abraham heard that his brother was captured by the five kings, he armed his servants and followed and vanquished the kings, and pursued them as far as Dan. Now, Dan was a city which was not founded till 600 years after Abraham had slept with his fathers.

The story of the founding of Dan is given in Judges xviii, 25-30, so that whoever wrote this story of Abraham could not have done so until 600 years after his death, that is, after the founding of Dan. But there was a city there in Abraham's time, and it was called Laish, and anyone writing before the founding of Dan would have said, "He pursued them as far as Laish." But a still further anachronism occurs in the history of the founding of Dan, for the writer of the book of Judges says in verse 30 of the same chapter, "And the children of Dan set up the graven image, and Jonathan the son of Geshom, the son of Manasseh, he and his sons were priests of the tribe of Dan until the day of the captivity of the land." This is a clear proof that whoever wrote the book of Judges wrote it after the cap-

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tivity by Nebuchadnezzar, King of Babylon, and there is no doubt but that the same scribe wrote the story of Abraham in Genesis and the story of Dan in Judges, the one about 600 and the other about 1200 years after the events occurred, and likely compiled them from older manuscripts and made what corrections he thought proper. This does away with much of the glamour of inspiration.

Every school boy knows about the contradictory stories of the animals entering the ark. Genesis, chapter vi, 19, says: "Every living thing of all flesh, two of every sort, shalt thou bring into the ark to keep them alive with thee. They shall be male and female." Chapter vii, 2, says, "Of every clean beast shalt thou take to thee by sevens, the male and his female, and of the beasts that are not clean by two, the male and his female. Of the fowls also of the air by sevens." Now, seeing that the distinction between clean and unclean beasts was not made till the time of Moses, and it was a special distinction for the Jews, therefore we do not see where Noah got the information from about animals being clean and unclean. We always thought the ark too small for two of each kind, but what the object was of packing seven of each kind into it, we must confess our ignorance; and why the odd seventh? He had no mate. But to knock the seven story on the head, verse vii. says: "Of clean beasts and of beasts that are not clean, and of fowls, they went in two by two unto Noah into the ark, the male and the

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female." Which of these two stories, the seven one, or the two one, did God write? He certainly did not write them both.

Every scholar knows how languages originated, and how they are continually being built up from small beginnings, as necessity compels men to use signs and sounds. Language is a growth, its beginning is small, but as to its development there is no end. Our ability to communicate ideas by language is an indication of man's spiritual origin, and as we trace it back we are forced to the conclusion that the different languages sprang up independently among various peoples by virtue of inherent tendency and according as the conditions were favorable. There are five root languages, so distinct in style and fabric that any theory which assumes their joint development must be excluded. The Indo-European, which is the mother of the Greek, Latin, Gothic, Celtic and Slavonic. The Syro-Arabian, the mother of the Chaldean, Hebrew, Arabian and Syrian. These two groups possess neither the same grammatical system nor the same verbal roots, and all attempts at tracing them to the same trunk must be abandoned. But Egypt had a language of its own, older than either the Indo-European or the Syro-Arabian, and entirely distinct from them; and there is the Chinese, which stands separate and apart from every other known tongue; and there is the Bask language, standing like a lone island, nearly washed away by the fierce waves which have beaten against it. There is no doubt but

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that for thousands of years, yea, for tens of thousands of years, these separate languages grew up with the men who spoke them, and gradually developed, as those who used them rose from a lower to a higher civilization. Along independent lines they grew by virtue of inherent force; the races and the languages grew together. To those who have made a study of languages and their origin, how foolish must the following story of their origin seem: Genesis xi, 5, "And the Lord came down to see the city and tower which the children of men builded, and the Lord said, Behold the people is one and they have all one language, and this they began to do, and now nothing will be restrained from them which they have imagined to do." Just think, the Lord came down to earth fearing that men would build a tower and thus get up to heaven. He came to see what they were doing, and decided, under the circumstances, to confound their language. In the light of modern scientific knowledge was there ever such a piece of rubbish written? And God wrote this nonsense, so theologians say. There is another verse in Genesis iii. 22, which resembles this one, for it describes God as jealous of men, and afraid lest he "become like one of us." Who he means by "us" it is difficult to know. It reads as follows: "And the Lord God said, Behold the man is become as one of us to know good and evil, and now lest he put forth his hand and take also of the tree of life and eat and live forever." Just think, the great God who made

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millions of worlds, of which this little one is but as a grain of sand on the sea shore, this "infinite mind," of whom it may be said astronomy but barely brings us to the suburbs of his many mansions, and chemistry teaches us that nothing is too small to escape his all enquiring eye, this great Intelligence was afraid that man should live forever, and this by a process of theft and disobedience to Him. Baron Munchausen has told a great many yarns, but he never concocted one as foolish as this one. But man is a spirit and does live forever. His body is only the outward clothing which covers the spirit during its growth and continuance in this material world; the body was never intended to live forever. Science gives the lie to this whole story, for it proves that man is a union of spiritual and material substances. Each performs the part intended for it. The material connects him for seventy odd years with a material world. When this is ended his next condition is a higher and a fuller one. He lives forever; it was so intended from the first.

These stories in the book of Genesis are written from the point of view of a materialist. Nearly all the old writers in the Bible were materialists; this life was the only life which they knew about. The promises made to Abraham, Isaac and Jacob were all for wealth and length of days, and an earthly inheritance for themselves and their children. The promises made to Solomon in I. Kings iii. verse 13, is, "And I have also given thee both riches and honor so that

here shall not be any among the kings like unto thee all thy days. . . . and I will lengthen thy days." The wisdom he asked for and got was to govern his kingdom properly, it was worldly wisdom. Ecclesiastes iv. 5-6, says "The dead know not anything, neither have they any more reward, also their love and their hatred and their envy is now perished, neither have they any more a portion in anything that is done under the sun." To speak of love and hatred as perishing is to show gross ignorance about the spiritual structure of man; love never dies, it lives on forever; besides, those who leave this earth will always have an interest in what is going on here. II. Chron. xxi, 12, describes Elijah¹ as returning to earth twelve years after his death, and giving in writing a message to Jehoram, warning him against the consequences of his wicked conduct. He had an interest in his own people and he loved them and he returned to help them. Again in Ecclesiastes iii. 19, we read, "That which befalleth the sons of men befalleth beasts, even one thing befalleth them, as one dieth so dieth the other; yea, they have all one breath, so that a man hath no pre-eminence over a beast." Psalm vi. 5, "For in death there is no remembrance of thee, in the grave who shall give thee thanks." The above infidel teachings were supposed to have been written by the same God who said, "What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" Can any one imagine

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teaching being more contradictory than Christ's promise of a future life and the teachings of the writer of Ecclesiastes?

Bible critics are of the opinion that down to the Babylonian captivity the doctrine of a future life had not been taught by the Jews. Even Paul places the whole proof of a future life on the resurrection of the body, showing how he was imbued with the materialistic teachings of the old Bible. In I. Thess. iv. 15-17, he brings forward a strong argument in favor of the resurrection of the body, and he states that he speaks in the name of the Lord. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. . . for the dead in Christ shall rise first, then we which are alive and remain shall be caught up to be together with them." Paul expected to go to the spirit world without passing through the portals of death, but he was disappointed, as the sword of a Roman soldier opened for him the gate to the spirit world. He believed that the world was coming to an end during his time and that he would be translated bodily into heaven, but he was mistaken, and the fact that he said he spoke in the name of the Lord only intensifies the mistake. The world is yet in its infancy; it is only throwing off its swaddling clothes, and as it approaches its maturity those who then inhabit it will see a new heaven and a new earth joining hands with a civilization which shall recognize the brotherhood of man

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and the Fatherhood of God.

**"There yet shall rise beneath the skies,
Unvexed by narrow greed or pelf,
A race whose practice shall deny
The selfish creed, each for himself."**



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MILLENNIAL DAWN.

BY B. F. AUSTIN.

Watchman in thy tower observant, thro' the darkness and the storm,
Seest thou in heaven above thee, tokens of a coming morn?

Hear'st thou on the earth beneath thee voice prophetic of the day
When the clouds which now enshroud us shall arise and roll away?

From my tower in silence conning east and west and south and north,
See I on the mountains tokens of the day break gleaming forth;
Skies above and earth beneath me, vocal are with voices true,
Telling of millennial glories soon to burst upon our view.

Thro' the vista of past ages see I man emerging forth
From the lower nature upward—higher and still nobler birth—
And as centuries have unfolded Evolution's glorious plan
Everything has been subservient to the growth and power of man.

From the depth of human nature, like a flower in wintry earth,
Slowly dawns man's recognition of his high and holy birth;

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Yet to every man there cometh as the ages on-
ward roll
Sense of heirship in creation and divinity in
soul.

Lo! I see the nations rising out of superstition's
night,
From their strifes and wars and bloodshed into
peace and sense of right;
Rising up as sings our poet into "common love
of good,"
Rising up, proclaims the prophet, into sense of
brotherhood.

As I turn my vision upward, lo! the angels come
and go,
Spirit ministrant are singing as they journey
to and fro,
Weaving paths 'twixt earth and heaven, o'er
which human feet may tread
In a present blest communion with those falsely
called the dead.

By these blessed angel workers wires magnetic
have been laid
O'er which comes the spirit message—comfort,
greetings, love and aid—
Spirit realms are brought so near us that we see
and hear and know
What in days of man's rude childhood was im-
possible below.

Hand in hand with angels walking, holding con-
verse as we go,
Mountain slopes are we ascending, leaving far

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dark vales below ;
Into outlook new and clearer, into paths by
angels trod,
Into truer views of duty, into nobler views of
God.

Lo ! in many a heart of kindness and in many a
loving home,
Christ—the Spirit's rich anointing—Christ a
second time has come ;
Pentecostal "gifts" and graces in increasing
currents run,
Proving Christ is ever with us, and Millennial
Days begun.



OTHER WORLDS THAN OURS.

"When Captain Cook landed on one of the lone Pacific Islands he found that the inhabitants thought they were the only people and their island the only world. Looking out on the boundless ocean and seeing no other land and meeting no other people they had supposed they were the only dwellers on this globe. Yet during all this time Egypt, Chaldea, Assyria, Persia, Greece and Rome were playing their parts on the great stage of life, and when their parts had finished the Goths and Saxons took up the second act; but of all this the lone Pacific Islanders knew nothing, and had one of their number sailed to the outside world and brought back a story of the great histories enacted by other nations he would not have been believed."

The student of Natural Science is very much like the Pacific Islander; he has studied the material aspect of our little world, but of the outside spirit realm which surrounds him and in which are enacted histories of far vaster importance than any that have been enacted at Athens or at Rome, he is entire!y ignorant.

Our scientist has studied the laws which lie at the basis of all material substances and he has discovered that "there is nothing which the study of natural science so profoundly expresses upon the human mind as the universality and continuous operation of law." He has discovered the great law of gravitation which has

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moulded the world into its present shape and keeps it in the plane of its orbit revolving round the sun. Then comes the law of cohesion which binds the particles of matter together and thus forms solid bodies. Next is the law of chemical affinity which unites unlike particles of matter and thus forms new substances, as oxygen unites with calcium and forms lime; and last comes the law of crystalization which arranges mineral atoms in symmetrical proportions and thus forms crystal and rocks. We have thus a pyramid with gravitation as its base and crystalization on the summit. We want our readers to pause with us a little, for now we are standing on the threshold of consciousness or spirit life; for that great spirit which culminates in man shows itself dawning where matter assumes an orderly and beautiful state. Crystals form themselves by a continuous intelligent struggle. Ruskin describes the building of a rock crystal in the following beautiful lines:

"Here, for instance, is a rock crystal of the purest race and finest temper, who was born, unhappily for him, in a bad neighborhood, and he had to fight with vile and calcareous mud all his life. See here when he was but a child it came down on him and nearly buried him. A weaker crystal would have died in despair, but he only gathered himself together like Hercules against the serpent and threw a layer of crystal over the clay, conquered it, imprisoned it and lived on. Then when he was a little older came more clay and poured itself upon him here at the side and

he has laid crystal over that and lived on in his purity. Then clay came on at his angles, and tried to cover them and round them away, but upon that he threw out buttress-crystals at his angles, all as true to his own central line as chapels round a cathedral apse, and clustered them round and conquered them again."

If life is the putting of things together we have it here in the history of this beautiful crystal. We may say that these laws which are acting upon matter are endowed with intelligence; they are the interblending of material and spiritual substances. Professor Clifford says: "that consciousness in some rudimentary form is a necessary characteristic of all matter in motion." To any one who has seriously studied the phenomena of nature as one indefinitely extended series of gradations such a conclusion must seem the only logical one. Rocks and earth and metal seem the very antithesis of mind. But as Dr. Jevons says, "One common result of the progress of science is to show that qualities supposed to be entirely absent from many substances are present, only in so low a degree that the means of detection is difficult." This is not a dead world we are living in, but a living, growing, thinking world. It is this throbbing life in its heart that makes it possible for man to live on it. By the operation of these laws, under the guidance of an ever-active and intelligent spirit, the mountains were heaved, the oceans' beds hollowed and the valleys formed.

We will now pass on to the next series of laws,

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those which are acting upon what is commonly called organic matter. The first we meet is the law of Vitality. The world teems with life. On the border of the northern ocean where winter reigns forever, with snow for its earth, there grows a soft organic moss which sheds a beautiful purple tint over the desolate snow. In the deep caves where light never shines there grows a delicate snow-white fungus. The bottom of the ocean, thousands of fathoms deep, is crowded with living tenants. On the mountain side, in the jungle, in the clear rivers and in the poisonous marsh, life grows where conditions are favorable to its development. As mineral particles in solution form themselves into beautiful crystals in obedience to the laws of crystallization, so organic substances in decay, in obedience to the laws of Vitality, under favorable conditions, produce living organism.

Next to Vitality comes the law of Variation. No boy is exactly like his father, no girl like her mother. This is accounted for by the law of Variation, and as these variations are transmitted to their descendants there are thus formed styles by which life advances to the higher forms. "By the operation of the laws of Variation these commenced, as soon as they began to propagate, to deviate from the ancestral forms towards higher organic life, and by the law of heredity these deviations were transmitted, and thus new and more advanced forms of life came into existence." These laws by which structural life has been created and advanced to higher forms are

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ever active, ever present, intelligent laws. We see their operation in the formation of a tree. Break a branch and every rootlet feels and responds at once to repair the damage; strip off every leaf and it begins at once to reclothe itself; living currents flow through its veins to build up its trunk and leaves and blossoms. No one who has studied these questions but must feel that there is an intelligence working here. This intelligence is called the law of Vitality; it is the spirit of the tree and is living and active. There is "a spiritual influence that permeates and a spiritual intelligence that presides over every organic plant and rules its destiny." We see this beautifully illustrated in the formation of the blossom of a tree. What is the wonderful power which has changed this special protoplasmic cell, whose parents were leaf cells, and which should in the ordinary course of events become itself a leaf cell. How did it know anything about flower cells? for its parents were ordinary leaf cells; but some mysterious friend has lifted it across the gulf, and now it is a flower cell and it will propagate flower cells after its kind. Can you explain this process by any other method than by the law of Vitality being a living, active intelligent law? This law of progress, which is the instinctive foresight of plants, insects and birds and which alone can propagate and continue the species, is the intelligent spirit which exists in nature and may be called the spirit of nature. It is a magnetic element, imponderable and invisible, diffused through all the planetary

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systems, independent of matter, but acting upon it and through it. From it is woven the personality we call spirit. This spirit individualized in man, has eyes of its own whose powers are much superior to the bodily eyes. It has ears and the sense of taste and smell. Under the peculiar conditions of somnambulism these can be exercised while still in the body. A person in this state can see while his eyes are bandaged, he can see through clothing, wood and metals, and through walls of stone and brick; he can tell what is going on in the rooms above and below him. When this condition is produced artificially it is called mesmerism or animal magnetism. Dr. Mayo, a very great authority on this subject, and one of a commission appointed by the Royal Academy of Science, says, "A very lucid clairvoyant, her eyes being bandaged, recognizes not the less without effort every acquaintance present in the room, describes their dress, the contents of their purses or of letters in their pockets, and even reads their innermost thoughts."

Corresponding with this unseen spirit by which these wonderful manifestations take place, are unseen realms in nature, a spiritual universe into which we can see, and of which the wildest dreamers have never half conceived. Some have the power to enter this realm and explore it. Probably this gift will in time be developed in every human being. The clairvoyant, like a free spirit untrammelled by the body, can wander through this spirit realm, talk to its inhabit-

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ants, describe the scenes through which he passes, the homes, the gardens and temples of the spirit realm; he can also visit other planets, and while in this condition describe their inhabitants, the foliage and general characteristics of our sister planets. Besides this clairvoyant condition there are vast numbers of other things to be explained which belong to the realm of the unknown: telepathy or sensations transmitted from a distance, apparitions of dying persons, dreams with all their wonderful peculiarities, premonitions of an approaching event, warnings received while awake or asleep, messages rapped out on tables, sayings received from persons in trances, noises heard in houses said to be haunted, the raising of heavy tables contrary to laws of gravitation, objects moved without being touched by hands, spirit or ghost appearances, embodied and disembodied of all kinds, and many other phenomena inexplicable to us from our present knowledge. We are convinced that all these things are within the realms of nature and can be studied and observed with profit. They are not supernatural, but natural. All we can say is that at present they belong to the unknown; to-morrow they may be classed as established truths. The church tells us, "you must not examine these mysteries; you have only a lantern to go by; blow it out and let me lead you by the hand." But experience tells us that we cannot know anything until we have learned it. Science or positive knowledge alone make steady progress. It is science which has

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transformed the world, but we never give her the credit which is her due. It is through her that we live intellectually; and materially, "Let Science alone be our guide to penetrate the unknown." The religion of the future must be based on scientific facts, and thus alone can all sects be reconciled, as no division can exist when our opinions are based on statements of fact. To-day the clergy are satisfied with old formulas and long accepted phraseology imposed on them by an ignorant ancestry; stupid and tranquil they resemble the picture of an ass and a calf discussing the binomial theorem. What an impediment this mental inertia has been to the advancement of our race! Happily there have been a few in every age—men of independent minds and investigators, like Galileo and Kepler and Newton—who have looked fearlessly and honestly into every problem presented to them. Our human race owes whatever progress it has made to the experimental method of examining phenomena; let its positive spirit guide us through all difficulties. We will quote three examples from the unseen realm. They are each different and show three sides of this many-sided puzzle. The first we will take from Flammarion's new work which classifies over fourteen hundred instances of these remarkable phenomena. He does not pretend to explain them all, as indeed no person can in the present state of our knowledge; but he gathers them together as statements of fact, forming a basis from which others may construct a theory which will solve

this vast unknown.

"The fact which I am going to relate took place some time ago, but I remember it as if it were but yesterday. One day about breakfast time, that is, about noon, I went down into the cellar. A ray of sunshine came through the grating and it lit up the dirt floor. The part it lighted seemed suddenly to me like the sand upon a beach, and stretched upon it lay one of my cousins, an officer in command of a battalion. Much frightened, I dared not go a step further; I could hardly get up the steps again. The family, when they saw how troubled and pale I was, overwhelmed me with questions. When I told them what I had seen they began to laugh. A fortnight after we received the sad news of Major Solier; he had died while being disembarked at Varna, and the date of his death corresponded to the day when I saw him stretched out on the sand in the cellar."

Flammarion explains this instance by telepathy, that is, from the mind of the dying as a centre are sent waves of thought over the ether medium, and these impress themselves upon the mind of one in tune to receive them.

The next instance we will take from "Glimpses of the World Unseen," a book compiled by a Doctor of Divinity, a very eminent clergyman of the Church of England. It is of a very different character from the first and cannot be explained by telepathy. A messenger from the spirit realm comes as a visible spirit with a message to a friend on earth. "It seems that a certain Mr.

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Shaw, sometime vicar of Souldern, in Oxfordshire, was reading at midnight in his study about the end of July in a certain year, and all at once the apparition of his departed friend, Mr. Naylor, also a fellow of St. John's College, stood before him in the ordinary dress which he had commonly worn. This Mr. Naylor had, it appears, died some two or three years previously. Mr. Shaw does not seem to have been at all alarmed, for with singular presence of mind he requested the apparition to be seated, and in due course put several searching questions to him concerning the future state as well as concerning those who were there. On most of these the spirit was silent, but amongst other utterances the apparition declared that their mutual friend, Mr. Orchard, then living, should shortly die and pass away from this earth, and that Mr. Shaw himself should not be long in following. Other names were likewise mentioned and other revelations made, but of these a discreet silence was observed. Within a week of this visitation, as the record in question declares, Mr. Orchard was summoned away by his Maker, and in due course the vicar likewise passed away from sight and ken, as had been predicted by the spectre."

A curious incident occurred in England last August and occasioned a great deal of comment. A certain Mrs. Rathbone, a lady residing in Cheshire, a clairvoyant, predicted that the Queen should die on January 22nd. The Justice of the town, a Mr. White, attempted to punish the lady for treason, but Mr. Labouchere, learning of her

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troubles, brought the matter up in Parliament, with the result that Justice White was compelled to cancel his decision, as there is no law in England to punish prophecy.

The next incident we will describe comes in the form of a dream, a warning, no doubt, from friends across the border. It is taken from Cotton Mather's Ecclesiastical History of New England. "Within a fortnight of my writing this a physician who sojourned within a furlong of my house for three nights together, was miserably disturbed with dreams of his being drowned, and on the third of these nights his dream was so troublesome that he was cast into extreme sweats by struggling under the imaginary waters. With the sweat yet upon him he came down from his chamber, telling the people of the family what it was that so discomposed him. Immediately there came two friends that asked him to go a little way with them in a boat upon the water. He was at first afraid of gratifying them in it, but being very calm weather he recollected himself. Why should I mind my dreams or distrust Divine Providence? He went with them, and before night, by a thunderstorm coming up, they were all drowned. Mr. Mather said he enquired into the truth of this relation. Just as he writ it and could assert it."

These incidents might be multiplied by thousands, and then we could have but a faint idea of their numbers.

Flammarion says that on a computation made by him, one person in every twenty has gifts of

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some kind which connect him with the spirit realm. Of late, scientific men have given this matter their attention, and we may soon expect to see a solution of these wonderful phenomena and find the door open so that we can all communicate with our dear ones who have passed on before.



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There's a wideness in God's mercy
That is wider than the sea ;
There's a kindness in his justice,
Which is more than liberty.

There is no place where earth's sorrows
Are more felt than up in heaven ;
There is no place where earth's failings
Have such kindly judgment given.

For the love of God is broader
Than the measures of man's mind ;
And the heart of the Eternal
Is most wonderfully kind.

If our love were but more simple,
We should take Him at His word,
And our lives would be all sunshine
In the sweetness of our Lord.

F. W. FABER.



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WHAT IS TRUTH?

The Catholic Church has of late years pressed anew the claim that she is the custodian of the Truth, that Christ conferred that privilege upon her through the Apostle Peter and that she alone can properly interpret his saying, and his Holy Bible, which she claims is his message to mankind. We will examine this pretension without fear and we trust without bias.

What is Truth? Emerson says, "Every fact is a solemn thing, it is the voice of truth in nature." Sir John Herschell expresses the same idea when he says, "That in the search after truth we must first make up our minds to stand or fall by the result of a direct appeal to facts." But the greatest of all teachers has said "Verily, verily, I say unto you, we speak that we do know and testify that we have seen, and ye receive not our witness," His idea is to appeal to facts and stand or fall by them. What are facts? Two and two make four is a fact; the three angles of a triangle are equal to two right angles is a fact, it is true under all conditions. To find the area of a circle, multiply half the circumference by the radius is also a fact, it is also true. To the above statements there are no exceptions, under all conditions they are the same. Every proposition in Euclid through the whole six books is a fact.

The Science of Chemistry has a law called the law of definite proportion, which means that the same elements always combine in exactly the

same proportion; and the law of multiple proportion, which is, that if two elements form several compounds they always bear a simple ratio to one another. By the operation of these two laws "every seed bears fruit after its kind," and every animal life produces issue after its kind; these laws are facts unvariable and unchangeable and lie at the basis of all material life.

The law of gravitation discovered by Newton is also a fact. It acts "directly as the mass and inversely as the square of the distance," that is the greater the mass the greater the attractive power and its force is lessened by the square of the distance. If at the distance of two miles the pull is one ton, at four miles the pull will be only one-quarter of a ton. A marble let fall from your hand will drop sixteen feet in a second, but that marble dropped from the distance of the moon will for a while remain suspended in space, and then it will slowly commence to descend taking one minute to drop the first sixteen feet. The power of the earth to draw is weaker at that distance and the difference is expressed by Newton's law. To this law there is no exception; it is always constant, it is always a fact.

It is remarkable that the law according to which the attraction of gravitation decreases with the increase of the distance is precisely the same as the law according to which brilliancy of light decreases as its distance increases.

Next in importance to the discovery of the Law of Gravitation is the discovery by Kepler that planets travel not in circles but in ellipses. No other

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discovery in the whole range of science had led to results of such far reaching interest to astronomers. A circle has one centre, and ellipse has two, "its oval curve has a beauty derived from an outline of perfect grace."

We might go on enumerating these great truths described by science, and fill the "Sermon," but Dr. Austin says that his space is limited and he sells it by the inch. How much is there to learn by studying the works of "An Almighty Hand." I always feel that life is too short to utter all his praise, and I feel sorry for those who waste their time reading foolish novels when the great truths of nature are so many and so beautiful. Addison's inimitable little hymn but feebly expresses the idea :

"The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great original proclaim.

The unwearied sun, from day to day
Does his Creator's power display:
And publishes to ev'ry land
The work of an Almighty hand.

Soon as the ev'ning shades prevail,
The moon takes up the wondrous tale,
And, nightly to the list'ning earth,
Repeats the story of her birth."

But I must return from this high eminence to the field of battle, for the harvest truly is great but the labourers are few. All these natural laws are truths established by experience and upon them as a basis rests the steady progress

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made by mankind. The world has not been advanced by the traditions of men who lived in the morning of civilization, supposed by their successors to have been inspired but by the constant study of nature. Students recognise that there is something more durable than the traditions of faith. They know that the day will never come when any one of the propositions of Euclid will be doubted, while every century destroys the beliefs of their forefathers. Who to-day believes that the world was made in six days? or that there was an universal flood covering the whole earth; or that there was a Garden of Eden where a serpent spoke to a woman; or that a woman was made from the rib of a man, or that a whale swallowed Jonah, or that an ass spoke; or the hundred and one other mythological stories narrated in the pre-historic days of Hebrew history. But the works of Euclid, Archimedes, Hipparchus, Ptolemy, Copernicus, Galileo, Bruno and the many other great men who discovered God's ways in nature will live for ever, and their names will be revered by mankind. The Alexandrian library was the first institution started for the prosecution of natural knowledge. Ptolemy Soter and his son Ptolemy Philadelphus collected a great library of all kinds of works comprising over seven hundred thousand volumes, and, with a view of advancing knowledge, orders were given to purchase at the king's expense whatever books could be collected from every nation. A body of men who devoted themselves to study, were lodged and maintained at

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the king's expense. In connection with the library was a botanical and zoological garden. To this great intellectual centre flocked students from all countries. When Julius Cæsar wished to reform the old Roman calendar which was regulated by the moon, he sent to Alexandria for a student, and by the advice of Sosegenes completely changed the old calendar, and regulated the new one by the sun ; we are using the calendar of Sosegenes at the present day. This great library was the birthplace of modern science, for it was there that students began to study nature in all its separate branches as our universities teach it to-day. In the year 414 A.D., the Alexandrian Academy came to an end ; the doctrines of Plato and Aristotle were forbidden to be taught, the books of the great mathematicians were ordered to be burnt and in these same halls were now taught the worship of the Virgin Mary and her wonderful immaculate conception. A mob of monks siezed Hypatia as she was lecturing in the Academy, stripped her naked, killed her with a club, cut her corpse in pieces and scraped her bones with shells. This was done as a warning to others that the teachings of Aristotle and the truths of the mathematician must be given up, and the truths taught by the church instituted in their place. This murder by Saint Cyril and his monks was a fearful forerunner of the many millions of innocent victims yet to perish under the iron heel of ecclesiasticism. A few years after the destruction of the Academy St. Augustine began his teaching of theology. This is the great

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name which the Catholic Church honors above every other; his works are used to-day in every Catholic college. He despised the study of science and drew his knowledge from the inspired word of God. Listen to him as he preaches. "It is impossible," said he ! "that there should be inhabitants on the other side of the earth, since no such race is recorded by scripture among the descendants of Adam, and besides in the day of judgment men on the other side of the globe could not see the Lord descending through the air." Think of this jargon being written by a teacher of God's word, and this seven hundred years after the founding of the Alexandrian library. It is strange that the bones of Eratosthenes and Archimedes did not rise from their graves to protest against this ecclesiastical bigot and his teachings. The dark ages had come and gone, the ages when the church ruled supreme. Light was again beginning to shine with the faint glimmer of the coming day. Copernicus in the year 1543 published his book on the "Revolutions of the Heavenly Bodies." He supported the theory of Pythagoras that the sun was the centre of our system and that the planets moved around it; but knowing that the church would oppose this theory as being against the holy scripture, he for 36 years refrained from publishing it. He was naturally a timid man and did not want to pose as a martyr; when the work was at length issued, the Inquisition condemned it as heretical, placed it in the Index and described it as the false Pythagorean doc-

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trine and utterly contrary to holy scripture. These are the self-styled custodians of truth who ask us to lean on their judgment and allow them to guide us. In 1632 nearly a hundred years after Copernicus had died, Galileo ventured on the publication of his work entitled "The Systems of the World," its object being the vindication of the Copernican doctrine that the sun was the center of our system. He was summoned before the Inquisition at Rome, accused of having asserted that the earth moves round the sun, and on his knees with his hands on the Bible he was compelled to abjure and curse the doctrine of the movement of the earth. He was then committed to prison where he was treated with remorseless severity for six years and all books kept from him. When he died his body was refused burial in consecrated ground. When he reached his new home little did this gentle spirit care for the indignities heaped by these bigots on his old worn-out body. These are the teachers who presume to interpret for us the Bible and tell us we can't understand theology but must be guided in all things by them.

In the year 1600 Bruno, a Dominican monk, was burned at the stake for teaching the plurality of worlds, a doctrine which the Inquisition stated was repugnant to the whole tenor of scripture and dangerous to revealed religion. He nobly refused to recant and haughtily answered his judges, "Perhaps it is with greater fear you pass the sentence upon me than I receive it." For the martyr who dies in defence of his faith we must

suppose that at the last supreme moment there is an unfailing support, that the God who does all things right will stand by him in his hour of need. For Bruno there was no such support; the philosophical opinions for the sake of which he surrendered his life could give him no such warrant; he must fight the last fight alone. There is something grand and noble in the character of this student of science. What a contrast between his manly and unshaken firmness and the action of the apostle Peter, who twice denied his Master in his hour of trouble and even quailed before the voice of a servant girl.

But the truth which this great man died to defend lived on and from his ashes there arose men able and willing to defend his doctrine. Laplace and Kepler and Newton, names which this world must forever honor, established upon a wider and firmer basis, the teachings of the old mathematicians, for

"God sends his teachers unto every age,
To every clime and race of men
With inspiration fitted for their growth
And shape of mind nor gives the realm of truth
Unto the selfish rule of one sole race of men."

The Academy of Alexandria has been replaced by the royal societies of London and of Paris. The light again begins to shine clear as the sun at noon, and the clouds of superstition are fast rolling away. The butchery of Hypatia by St. Cyril and of Bruno by the Inquisition will be revenged by a patient and long suffering world. For justice is described as having leaden feet but iron hands. For sixteen hundred years has truth

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been hidden under ecclesiastical rubbish but the grip of science is tightening and soon "all men shall know the Lord from the least even unto the greatest." We hope our readers will now understand Emerson's aphorism, "Every fact is a solemn thing, it is the voice of truth in nature." "The great ships, railways, telegraphs, factories, printing presses, everything upon which the fabric of modern society rests, is due to the study of the facts in nature." They are the only truths, or laws, or facts, call them by any name you please, which have made the material civilization of the twentieth century so different from the civilization of the fifteenth. I think that you will now agree with me that the labours of the early workers in this field were brought to a standstill by the destruction of the Alexandrian library and the consequent diversion of men's thoughts from the study of the sciences to the study of the Christian dogmas of the middle ages. These useless discussions and the bigotry and cruelties of the early Christian fathers have caused mankind sixteen hundred years of mis-spent time.

We will now examine a few of the so-called facts which the church calls truths (Gen. 1 : 31). "And God saw everything that he had made, and behold it was very good." God is here satisfied with the world which he had built in six days, and he is proud of his work. (Gen. vi. : 6) "And it repented the Lord that he had made man on the earth and it grieved him at his heart." God here admits that he has made a mistake and

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he is sorry for it ; if he had to do it over again he would not make man. What about the doctrine of fore-knowledge and fore-ordination? This verse says that God did not foresee or fore-know what these bad men were going to do. But read Numbers xxiii. : 19, "God is not a man that he should lie, neither the son of man that he should repent." Will some of the great custodians of the truth reconcile these three verses? Let us examine another inspired truth (Exodus xxxi. : 17). "For in six days the Lord made heaven and earth, and on the seventh he rested and was refreshed." Now, does any intelligent person believe that God was tired after his six day's hard work, and that he took refreshments? What do you suppose he took? But read, (Isaiah xl. : 28) "Hast thou not heard that the everlasting God, the Lord, the creator of the earth fainteth not neither is weary?" Do you think that Isaiah ever read Exodus, and if he did, and looked upon it as inspired, why did he flatly contradict it? Will ye custodians of the truth tell us? Do. please!! Let us again look for truth, (Gen. xviii. : 20, 21), "And the Lord said, because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it which is come unto me, and if not I will know." This verse implies that God's eyesight and hearing is not very good ; he cannot see or hear things going on in the earth, and he distrusts the information which he receives from his messengers who re-

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port to him what is going on. He must personally come down to the earth to examine into this affair. We must suppose that at this time the science of telepathy was unknown in heaven, or even Marconi's invention by which sound waves are carried on the atmosphere. I can stand a great deal from the old Hebrew writers, but I must object to such nonsense as this man writes about God—"This will never, never do." But the writer of Proverbs xv. 3, flatly contradicts this writer of Genesis, for he says that, "the eyes of the Lord are in every place beholding the evil and the good." Also read Job xxxiv. 21, 22, "There is no darkness or shadow of death where the workers of iniquity may hide themselves, for his eyes are upon the ways of man and he seeth all his goings." Which of these writers is telling the truth?, for both cannot; not while two and two make four. (John i. : 18)—Again read, "No man hath seen God at any time," and (Exodus xxxiii. 20) "And he said, thou canst not see my face, for there shall be no man see me and live." (2 Tim. vi. 16)—"Whom no man hath seen or can see." The above three verses are very clear on the point, that no man can see God. But read Genesis xxxii. 30, "For I have seen God face to face and my life is preserved. Also read Ex. xxiv. 9, 10, 11, "Then went up Moses and Aaron, Nadab and Abihu and seventy of the elders of Israel and they saw the God of Israel. . . . They saw God and did eat and drink." And also read (Exodus xxxiii. 11)—"And the Lord spake unto Moses face to

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face as a man speaketh unto his friend." After reading these six verses will any theologian tell me whether it is possible to see God or not? I would very much like to know. Will the custodians of the truth please say which of the above stories they acknowledge as inspired? They can have their choice, but they certainly won't be allowed to keep both; not as long as men are endowed with common sense. We will now read the inspired word of God given by the writer of Deuteronomy, for he says that God loved these old Jews and permitted them to have a good time upon this earth. Mahomet told his followers that for those who died fighting for him, when they got to heaven they should have the choice of a thousand black-eyed maidens, to love and enjoy. But God's chosen people were to enjoy these maidens on this earth. Read Deut. xxiv. 1, "When a man hath taken a wife and married her and it come to pass that she find no favor in his eyes because he hath found some uncleanness in her, then let him write her a bill of divorcement and give it in her hand and send her out of his house." Pretty tough on the woman, I must say. This writer could give points on divorce to the States of Nevada or Dakota. No judge or jury required here. But read on, (Deut. xxi. 10-14) "When thou goest out to war against thine enemies, and the Lord thy God hath delivered them unto thy hands and thou hast taken them captive and seest among the captives a beautiful woman and hast a desire unto her . . . then thou shalt bring her home to

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thy house . . . and after that thou shalt go in unto her and be her husband and she shall be thy wife, and it shall be if thou hast no delight in her then thou shalt let her go whither she will." Does any father or mother believe that God wrote this wicked and immoral law which tended to fill the land with prostitution and to throw helpless, innocent women on the street to beg or steal, or worse. What a pity Mrs. Nation did not live in those days and bring down her battle-axe on the heads of those lascivious Jews. But the writer of Deuteronomy differs from the writer of Genesis on how near a relative a man should marry, for he says (Deut. xxvii. 22) "Cursed is he that lieth with his sister, the daughter of his father or the daughter of his mother. The writer of Genesis xx. 11-12, says that the Lord blessed Abraham and his wife Sarah though she was his sister, and Abraham said, "She is my sister, she is the daughter of my father but not the daughter of my mother and she became my wife." Now Abraham must have fallen under the curse of the writer of Deuteronomy for he married his sister. But God blessed Abraham even after committing this crime. God evidently does not care whether a man marries his sister or his cousin or his aunt. Only in as far as such violation against natural law carries with it its own penalty. The fact is, these old Jews made just such laws concerning marriage as suited their beastly instincts, and then palmed these laws off on God, and our clergymen want to palm this book off on us as the inspired word of God.

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I will now ask my readers what they consider to be Truth. The facts which science has given to her servants by a careful study of nature and her laws, or those teachings which theologians tell us are inspired and come to us direct from the mouth of God. Judge for yourselves but do your work conscientiously, and in "the search after truth, first make up your minds to stand or fall by the result of a direct appeal to facts."



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TRANSITION.

Out of the bondage of man-made creeds,
Into the practice of loving deeds.

Out of the whirlpool of doubt and strife,
Into the current of peaceful life.

Out of the fear of a burning hell,
Into a realm where the angels dwell.

Out of sectarian bigotry
Into the church of humanity.

AUGUSTINE,



THE VERB "TO BE."

When at school we all learned the verb "to be," and committed to memory "thou art," "he is," little thinking what these words implied. No doubt the Greek boys and girls learned the same verb, "eimi eis, esti" in the same matter of fact way, and the Roman boys repeated, "sum, es, est." This old verb we trace back to the Sanscrit Root as v-s which means "to breathe." These old Arians did not know how to express in abstract terms such as "being," "existence," "essence," or the many other words which owe their origin to this old verb and about which philosophers and church men have written volumes. When they wished to say "Abraham is well," they said, "Abraham breathes," which meant to their minds that he was alive and well. They took their lessons from nature, and expressed themselves in nature's way. The infinite mood of this verb, the words "to be," we trace back through the Greek "qu" to the sanscrit "chu," and it means to "grow." To be or to exist was expressed by our Arian forefathers by the word "grow." How these two concrete words "to breathe" and "to grow" ever got twisted around to become the abstract forms which we now know as "being," "essence," it is difficult to understand, but no doubt the philosophers and theologians are the ones who are guilty of changing these clear words into meaningless abstract terms.

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God is now called the "Supreme Being." What theologians understand by this term we do not know, nor do they know. It is as meaningless as the word "essence" in the Nicene creed, but our simple Arian forefathers would know that it meant "supreme growing"—some one who was healthy and grew well—a good liver and a good fighter. It is something to know that the most high and mighty being does, after all, trace his origin to the physical phenomena of breathing and growing. The great "I am" means the great "I breathe," and his descent is no higher than the expression of our Arian forefather's idea of physical objects. They looked upon him as endowed with human attributes, but we have changed their natural views of God which were clear and thinkable, into metaphysical terms which convey no meaning to anyone. It is something to know that instead of God making man in his own image, man really made God and endowed him with his own human attributes. We really don't know any more about the great force called mind which acts through nature, than they did, though we have reduced to law many of its phenomena. There still lies beyond us, as far as it did beyond them, the inscrutable force or cause of these phenomena. When Moses got the message to tell his brethren that "I am that I am" had sent him he understood the expression as meaning that "I who breathe and live" had sent him. I whom death changes not, but who breathes on forever, gave the command. How beautiful

and simple is this message compared to our metaphysical and senseless "I am that I am." The term "I breathe" or "I live" could apply to any spirit or guardian messenger sent to lead the children of Israel to their new home—which was, no doubt, the true condition of the case. It might have been Abraham himself, or Isaac or Jacob who had come as a messenger guide to again help the people whom he loved. We must admit that we have no talent for abstract reasonings. We like to understand what we read and we don't like to be fooled with metaphysical verbiage.

MARY, THE MOTHER OF JESUS.

To the Editor :

QUESTION.—As you are answering questions, please answer this one. When reading the narrative of the birth of Christ as given by the Evangelist Luke I was surprised to find that Mary, His mother, is descended, not from the tribe of Judah and the house of David, but from the tribe of Levi. Luke, ch. 1:3: "There was in the days of Herod, the King of Judea, a certain priest named Zacharia, of the course of Abia, and his wife was of the daughters of Aaron, and her name was Elizabeth." V. 36, same chapter, says, in describing the conversation which the angel had with Mary: "And behold thy "cousin," Elizabeth, she hath also con-

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ceived a son in her old age, and this is the sixth month with her which was called barren." Now, as Elizabeth was descended from the tribe of Levi, and Mary was her cousin, she must also come from the tribe of Levi, as they would be the children of brothers or sisters and have the same grandfather, and therefore the same ancestors back to Levi. As Christ had the Holy Ghost for His father, and Mary, descended from Levi, for His mother, will you kindly explain to the readers of the "Sermon" how He can claim His descent from David.

A PRESBYTERIAN.

ANSWER.—In reply to the above we would say :

1. It seems quite clear to us that Mary was a descendant of the tribe of Levi, but this does not preclude the possibility of descent also from Judah, as there were occasional intermarriages, and a Jewish maiden might, and sometimes did, marry, out of her own tribe, but in so doing jeopardized her inheritance.
2. It is generally assumed (but without an iota of proof) on the part of all orthodox theologians and commentators that Mary was of the tribe of Judah.
3. The genealogy of Jesus, as given in the first chapter of Matthew, makes fourteen generations from Abraham to David ; fourteen from David to the Captivity, and fourteen from the Captivity to Joseph—in all 42. But in the second fourteen of this series, four generations are left out, if I. Chron. III. is correct. And again, a

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serious error is apparent in that only four generations are reckoned between Moses and David, a period of four hundred years. (Numbers ii. 1-3; Ruth iv. 20.

4. The genealogy is that of Joseph, and not of Mary at all. How does the genealogy of Joseph, even if traced back to Judah, show Jesus to be one of the royal tribe or a descendant of David, since Joseph was not, according to the theologians, the father of Jesus. Greg contends that the Gospels are Mosaics, i. e., compilations of different authors, and that the author of the genealogy must have been ignorant of the story of the incarnation.

5. The genealogy of Luke is wholly different from Matthew and can never be reconciled therewith. Matthew gives 26 generations between David and Joseph and Luke has 41. According to Matthew the father of Joseph was Jacob; according to Luke Heli. In Matthew the son of David, through whom Joseph descended is Solomon; in Luke he is Nathan. The stories diverge on many points, and so far the desperate efforts of commentators to preserve faith in the records as infallible have been in vain—except with the unthinking, who swallow all traditional church teaching as a religious duty. A certain American clergyman declared from the platform that the more difficult any Bible story appeared the more readily he would accept and believe it. Doubtless he believes all these genealogies absolutely perfect.

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WE ARE SEVEN.

A simple child
That lightly draws its breath,
And feels its life in every limb,
What should it know of death?

I met a little cottage girl :
She was eight years old she said ;
Her hair was thick with many a curl
That clustered round her head.

She had a rustic, woodland air,
And she was wildly clad ;
Her eyes were fair, and very fair ;
Her beauty made me glad.

"Sisters and brothers, little maid,
How many may you be?"
"How many? Seven in all," she said,
And wondering look'd at me.

"And where are they? I pray you tell."
She answer'd, "Seven are we ;
And two of us at Conway dwell,
And two are gone to sea.

"Two of us in the churchyard lie,
My sister and my brother ;
And in the churchyard cottage I
Dwell near them with my mother."

"You say that two at Conway dwell,
And two are gone to sea,
Yet ye are seven !—I pray you tell,
Sweet maid, how this may be?"

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Then did the little maid reply,
Seven boys and girls are we ;
Two of us in the churchyard lie,
Beneath the churchyard tree."

"You run about, my little maid,
Your limbs they are alive ;
If two are in the churchyard laid,
Then ye are only five."

"Their graves are green they may be seen,
The little maid replied :

"Twelve steps or more from my mother's
door,

And they are side by side.

"My stockings there I often knit,
My kerchief there I hem ;
And there upon the ground I sit—
I sit and sing to them.

And often after sunset, sir,
When it is light and fair,
I take my little porringer,
And eat my supper there.

"The first that died was little Jane ;
In bed she moaning lay,
Till God released her of her pain ;
And then she went away.

So in the churchyard she was laid ;
And all the summer dry,
Together round her grave we play'd,
My brother John and I.

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"And when the ground was white with snow,
And I could run and slide,
My brother John was forced to go,
And he lies by her side."

"How many are you then," said I,
If they two are in heaven?"
The little maiden did reply,
O master! we are seven."

But they are dead; those two are dead!
Their spirits are in heaven!"

'Twas throwing words away: for still
The little maid would have her will
And said, "Nay, we are seven!"

WILLIAM WORDSWORTH.



CONUNDRUMS FOR CLERGYMEN.

SELECTED FROM TWO ARTICLES BY DR. AUSTIN IN
APRIL AND MAY NUMBERS OF "THE SERMON."

1. Does the present divided and distracted state of Christendom with its 300 churches and creeds, all more or less contradictory, warrant you in the belief that you have the truth while the others are in error?

2. Do you believe the Bible is "the Word of God?" An infallible revelation of God's will to men? Given because necessary to show the "way of salvation?"

3. If so, why was it not given for 4,000 years after Adam and Eve fell into sin? Why was the human race deprived of its light and comfort for 4,000 years or more?

4. Why is it that not over one man in every 500 who have lived on the earth since Adam, has had the Bible?

5. Why is it that after 6,000 years of human history (according to Bible statements), only a small minority of the race have this so-called "Word of God?"

6. If the Bible is the infallible "Word of God," how do you account for 300 churches and creeds all teaching different and opposing dogmas professedly from this one Bible?

7. Who made the Canon of Scripture? Where did the makers get their authority for rejecting

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some books and accepting others? Was the selection infallibly inspired? What proof can you offer to the world?

8. Are you sure that mankind needs an infallible revelation in religion any more than in farming, or commerce, or navigation?

9. Is not nature's plan everywhere apparent to teach us by experience, and are not our errors and mistakes our best instructors?

10. If you had it in your power to change by a word the pebbles upon the beach into men—knowing that some of them would so use their liberty and freedom of will as to sin and suffer eternally—would you do it? If you would not—because your sense of justice and humanity revolts at the idea—are you better than God?

11. How do you reconcile the doctrine that "God is no respecter of persons" with the doctrine that God gave a revelation to one age and nation and withheld it from every other nation and every other age? Would you give one of your children a favor you withheld from the rest? Are you better than God?

12. Which of the churches and creeds represents to-day the teaching and practice of the Nazarene?

13. If the Bible came from God and is a revelation of His will and love to men, how do you account for the evident mistakes, errors, contradictions, myths, fables, barbarities, obscenities, etc., which are found in its pages?

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14. Do you really believe that the Old Testament Jehovah, who was described as "a man of war," whose record throughout Jewish history is that of a blood-thirsty tyrant, is really the same God that Jesus proclaimed as our "Father in heaven"—the same as Faber sings in—

"There's a wideness in God's mercy
Like the wideness of the sea."

15. Is it true or false that this Old Testament Jehovah ordered the indiscriminate slaughter of the Canaanites—men, women and innocent babes?

16. Is it true that he required through his accredited mouth-piece the murder of the Midianites for alleged wrong-doing of their ancestors 400 years before?

17. Is it true that his altars reeked with blood and that unnumbered innocent victims were slaughtered and burnt as a sweet smelling savor to Jehovah?

18. Can you, without violating all propriety, think of the Almighty appearing to Jacob in a dream and teaching him how to cheat Laban out of his share of the flock? Does the communication given to Jacob in Gen. xxxi. about the ring straked, speckled and grised rams, by the angel of the Lord, who afterwards styles himself "the God of Bethel," sound like the word of the Infinite Spirit?

19. Is it a sufficient reply on the part of ortho-

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doxy to these charges against the inhumanity and bloodthirstiness of Jehovah, to say that the Israelites were at that time barbarous and uncivilized? Remember this Old Testament economy is supposed to come from Jehovah's own lips. Was Jehovah at that time a barbarian?

20. Is it not true that in the Assyrian and Babylonian records there are stories of Creation, the Fall, the Deluge, etc., similar to, and antedating those of the Bible? Does not this account more rationally for the Bible narrative than any supposed revelation to Moses?

21. Is it true that the Higher Criticism has shown most of the books of the Bible to be without known date and authorship, in many cases compilations from previous records, and in all cases, such as can be easily accounted for as of purely human origin?

22. Could you not summarize the Nazarene's teaching thus :

- (1) God is our common Father.
- (2) All men are brothers.
- (3) Let us love and serve one another.

Have not the theologians buried Jesus beneath 2,000 years of theological drift?

23. Did Jesus claim any miraculous powers for himself which he did not assert for his disciples? Did he not say, "The works I do ye shall do also, and greater works shall ye do."

24. It is not evident then that the miracles of Jesus and of the early church and the psychic healing of to-day—generally outside the churches

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—are all of one origin? Is it not clear that they are all manifestations of psychic power in accordance with the laws of the spiritual realm—laws so little known and understood that their operation is considered miraculous?

25. Does it not seem eminently reasonable that what happened 2000 years ago may happen now? Is not this passage a part of the "infallible" Bible: "The thing that hath been, it is that which shall be, and that which is done is that which shall be done, and there is no new thing under the sun."

56. How do you account for or reconcile the genealogies of Jesus? Can you make 42 and 14 equal? If these are genealogies of Joseph as generally taught, what has that to do with Jesus, since Joseph was not, according to orthodoxy, the father of Jesus?

27. Why are there three irreconcilable conditions of salvation given in the New Testament, viz., salvation by faith, salvation by works and salvation by election?

28. If men are "justified by faith," and also saved by "working out their salvation," what need of an election "according to the foreknowledge of God" which saves some, leaving the "vessels of wrath, fitted to destruction," to eternal misery?

29. Is not the Bible record full of significant dreams, visions, prophecies, angelic appearance, angelic voices, spirit writing, miraculous healing, speaking with tongues, etc., and are not these

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classes of spiritual phenomena found in every nation and among every people? Are they not very common among Spiritualists at this day?

30. Do you know that Sir William Crookes, F. R. S., the eminent English scientist, president of the British Association for the Advancement of Science, investigated under absolutely test conditions in his own home, and proved scientifically the phenomena of materialization? Have you read his "Researches in Modern Spiritualism?"

31. Have you read Epes Sargent's Scientific basis of Spiritualism? Zoellner's Trancendental Physics? "Miracles and Modern Spiritualism" by A. R. Wallace, F.R.S.?



MORE CONUNDRUMS FOR THE CLERGY.

James 1 : 13. — Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man.

Heb. 6 : 18. — It was impossible for God to lie.

Num. 23 : 19. — God is not a man that he should lie.

Prov. 12 : 22. — Lying lips are an abomination to the Lord.

Prov. 31 : 6, 7. — Give strong drink unto him that is ready to perish and wine to those that are of heavy heart; Let him drink and forget his poverty, and remember his misery no more.

Deut. 14 : 16. — And thou shalt bestow the money for whatsoever thy soul lusteth after, for oxen or for sheep, or for wine, or for strong drink.

Gen. 22 : 1. — And it came to pass after these things that God did tempt Abraham.

Jer. 20 : 7. — O Lord thou hast deceived me and I was deceived.

I. King 22 : 23. — Now, therefore, behold the Lord hath put a lying spirit in the mouth of all these thy prophets and the Lord hath spoken evil concerning thee.

Prov. 20 : 1. — Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.

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Gen. 32 : 30.—For I have seen God face to face and my life is preserved.

Ex. 33 : 11.—And the Lord spake unto Moses face to face as a man speaketh unto his friend.

Ex. 24 : 9, 10, 11.—Then went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and they saw the God of Israel. . . They saw God and did eat and drink.

Gen. 1 : 31. — And God saw everything that he had made, and behold it was very good.

Num. 23 : 19.—God is not a man that he should lie, neither the son of man that he should repent.

Gen. 18 : 25.—Shall not the judge of all the earth do right?

Ex. 33 : 20.—And he said, thou canst not see my face ; for there shall no man see me and live.

John 1 : 8.—No man hath seen God at any time.

I. Tim. 6 : 16.—Whom no man hath seen or can see.

Gen. 6 : 6.—And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

Jonah 1 : 10.—And God saw their works, that they turned from their evil way, and God repented of the evil that he had said that he would do unto them and he did it not.

Rom. 9 : 11, 12, 13.—For the children being not yet born, neither

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Rom. 2 : 11.—There is no respect of persons with God.

having done any good or evil. . . It was said unto her: the elder shall serve the younger as it is written, Jacob have I loved, but Esau have I hated.

Ps. 19 : 7, 8.—The law of the Lord is perfect. . . The statutes of the Lord are right.

Ezek. 20 : 25.—Therefore I gave them also statutes that were not good and judgments whereby they should not live.

I. Cor. 14 : 33.—God is not the author of confusion.

Amos 3 : 6.—Shall there be evil in a city, and the Lord hath not done it?

Deut. 32 : 4.—A God of truth and without iniquity. Just and right is he.

Jas. 14 : 7.—I make peace and create evil. I the Lord do all these things.

Deut. 7 : 16.—And thou shalt consume all the people which the Lord thy God shall deliver thee; thine eyes shall have no pity on them.

James 5 : 11.—The Lord is very pitiful and of tender mercy.

I. Sam. 15 : 2, 3.—Now go and smite Amalek, and utterly destroy all that they have, and spare them not, but slay both man and woman, infant and suckling.

Ezek. 18 : 32.—I have no pleasure in the death of him that dieth, saith the Lord God.

Ps. 146 : 9.—The Lord is good to all, and his tender mercies are over all his works.

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Num. 25 : 4.—And the Lord said unto Moses, Take all the heads of the people and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel.

Psa. 103 : 8. — The Lord is merciful and gracious, slow to anger and plenteous in mercy.

Ex, 20 : 13. — Thou shalt not kill.

What a sight for a loving Father!



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THE CHRIST WITHIN.

The times are not degenerate. Man's faith
Mounts higher than of old. No crumbling creed
Can take from the Immortal Soul the need
Of that Supreme Creator, God. The wraith
Of dead beliefs we cherished in our youth
Fades but to let us welcome new-born Truth.

Man may not worship at the ancient shrines
Prone on his face, in self-accusing scorn.
That night is past. He hails a fairer morn,
And knows himself a being all Divine ;
No humble worm whose heritage is sin,
But born of God, he feels the Christ within.

Not loud his prayers, as in the olden time,
But deep his reverence for that mighty force,
That occult working of the great All Source,
Which makes the present era so sublime.
Religion now means something high and broad,
And man stood never half so near to God.

ELLA WHEELER WILCOX.



WHAT IS SPIRITUALISM?

Many people confound Spiritualism with its phenomena ; they look upon a Spiritualist as one who believes in ghosts and table rappings and all the peculiar things which are seen and heard at seances ; he is supposed to be a person who takes a great deal for granted, and is easily taken in by fakes. It is true that we do attribute to the working of the spirits many of the peculiar manifestations which we see and hear at seances, and I think that the opinions of those who have investigated these phenomena are more apt to be correct than the opinions of those who know all about them without having taken the trouble to enquire into their merits ! But these phenomena do not constitute the whole of Spiritualism any more than the belief that Samson killed one thousand men with the jawbone of an ass, makes a man a Christian.

Spiritualism means the so understanding the conditions of this life as to make people fit themselves for the higher and fuller conditions of the next. It means the development of everyone within himself of the qualities of justice and mercy, of humanity and self-sacrifice ; it also means the development of the equally important physical qualities of courage, energy, self-reliance and industry ; it means that the actions of men towards one another shall shew more fraternal feelings, and that love shall rule instead of greed. Spiritualism is an uplifting power, that will raise

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mankind above the temptations of greed, and lust, and envy, and hatred; and when properly understood, it will also raise them above the plane of disease and its attendant companion poverty. When we understand it properly it will bring to us a new world, wherein every person shall have equal opportunities of enjoying the blessings of nature, and of developing the gifts with which nature has endowed him.

Spiritualism has come to bring about all these changes in the world, by demonstrating first the continuity of this life, by tests the most ample which science can demand. The future life from being a world built upon faith, has become a fact attested to by a cloud of witnesses, viz., the senses of seeing, hearing and thinking, by which we see our spirit friends and hear them speak, and understand what they suggest to us. But though Spiritualism has made the next world a reality, more important than this truth to mankind is the fact that the next world is an actual continuance of this one. The habits which we form here will be with us there. If in this world we cultivate greed, and envy, and jealousy, they will be our companions in the next; lust and selfishness and egotism lose nothing of their hold over the mind which sixty years of development in this life has given them. We are day by day building up a character both of mind and body which it will be difficult to shake off. To develop the nobler qualities of justice and mercy, of humanity and self-sacrifice, requires an effort which few of us have ever fully made.

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**"There is no royal road to greatness :
Men must ever climb to fame,"**

is true of character building. Those of us who have trained and strengthened our souls by constant struggle and effort, will find that we are possessed of faculties capable of enjoying a higher and more permanent existence ; those of us who have not done so will find it more difficult to reform after the mind has been hardened by 70 years of crime and folly ; we do not believe that such a mind can be suddenly changed by a simple act of belief. We do not believe that such a person can escape from results of natural laws ; it will no doubt take seventy times seven years to retrace his steps and start afresh to build up a new life ; but we believe that he can do it if he desires, but he must climb up by the only road which leads from failure to success.

**"Jesus died and paid it all,
All the debt I owe,"**

is the very antithesis to the teaching of Spiritualism. We may here remark that there is no warrant in the teachings of Christ for the doctrine of the Atonement as crystallized in the above two lines ; he gives no countenance to it. Cardinal Newman, than whom there is no higher authority on the doctrine of the Eucharist and the Atonement, says that "if Protestants discard the one they may just as well discard the other, as both are based upon figurative expressions." The Scripture nowhere teaches either doctrine directly. This same eminent divine, who was not only one of the greatest theo-

logians whom the nineteenth century produced, Lord Macaulay alone excepted, the greatest master of the English language, grappling at close quarters with his Protestant opponents, says: "The Scripture nowhere teaches the Divinity of the Holy Ghost, nor infant baptism; there is not a text telling us to keep holy the first day of the week instead of the seventh, scarcely a text enjoining our going to church for joint worship; there is no text in the New Testament which enjoins us to establish religion. The word Trinity is not in the Bible, nor are its doctrines anywhere taught." He boldly asks Protestants, "Where do you get your views about the inspiration of the Scriptures? Not certainly from the Bible?" "And how," he asks, "shall we prove the doctrines of Justification by Faith?" There are a few doctrines called essentials, say the Protestants. If we believe these we are all right. "But the difficulty," says the great Cardinal, "is that no great number of men are agreed as to what these essentials are. Some say the doctrine of the Atonement is the leading one, others the doctrine of spiritual influence, others that Love is all in all, others the acknowledgment that Jesus is the Christ." The teachers of religion are thus uncertain as to what is really essential to salvation for the New Testament makes no definite statement on this point. Theologians, always wanting to define everything, have built up their creeds and dogmas, partly from the theories of the old Fathers, partly from the opinions formed by the old Councils in an ignorant age and by

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men who were unqualified for the work, judging of them by our present standard of truth. The Catholics say that these old Councils were guided by the spirit of God, the Protestants deny this, and appeal directly to the Bible with the results which Cardinal Newman has just pointed out—that everything is uncertain. We think that the Cardinal is right, and that the struggle which is now going on regarding the inspiration of the Bible must be fatal to Protestantism, while it need not necessarily for a time be so to Catholicism; as they have wisely kept the Bible in the back-ground, and rested their beliefs on the traditions handed down from the Fathers and from the decisions of the great Councils which she claims were inspired. When she is attacked she flies like the goddess Minerva into the clouds. But Protestantism having chosen its ground, viz., the truthfulness and inspiration of the Bible cannot evade the conflict. We are afraid that the scholarly Newman has unsheathed a double edged sword which will not return to its scabbard till both Protestantism and Catholicism are laid low. He has appealed to reason, and though the older Church may evade the conflict for a time and rest her claims to infallibility on tradition, and the inspired character of the church, in the end we think the conflict to her also will be fatal.

The struggle which has now commenced over the admission of the supernatural into the observed phenomena of nature must continue till Methodist and Baptist and Presbyterian and

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Episcopalian shall have compromised their differences and merged together for the final effort—when “Gog and Magog”—or ecclesiastical dogmatism and scientific truth shall gather themselves together for this last conflict; we shall then witness the eclipse of the system known as Protestantism—perhaps its final disappearance.

But the services which she rendered to mankind shall never be forgotten. Incapable from its nature of forming a permanent resting place for the human mind, it must be considered as a temporary scaffold for man on his way from bondage to freedom, a temporary structure of the greatest value, helping to raise humanity from darkness to the light of truth.” We think that the Catholic Church will exist as a strong organization long after her younger and more vigorous rival has disappeared from the scene. Though it could be shown as clear as a proposition in Euclid that the Bible is a series of human compositions, this, though destructive of orthodox Protestantism, need not necessarily affect the Catholic Church, as the Bible is not her sole support. She would admit that certain early documents which she purposely refrained from putting in the foreground had undue prominence given to them; just as the Church was mistaken in the immediate return of Christ, and the apostles themselves were sometimes mistaken—as Paul accused Peter to his face of holding wrong opinions. But the Catholic Church, that divine institution charged with instructing and comforting mankind, can never be wrong. Neither of

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these dogmatic institutions can really substantiate their claim to infallibility. But Protestantism, having chosen an untenable ground, cannot long evade the issue; its rival, wiser in her day and generation can postpone the final disaster. We consider that Protestantism is to Catholicism as the sixteenth century was to the dark ages, and we consider that Spiritualism is to Protestantism as the twentieth century is to the sixteenth.

There is one idea we would like to express while discussing this subject, and it is that the creed of the Reformation, sincerely honest at its origin, has become at the present time decidedly dishonest, when we hear clergymen trying to explain away facts which are clearly contradictory, and when they tell us that the Bible is not a work on science, just as if that covered its statements which directly contradict facts, such as the statement that the rainbow was put into the clouds as a sign that there should be no more floods, when every boy knows that the rainbow is caused by the refraction of the rays of the sun by the drops of water, and is always produced when the conditions are favorable—or the story of a universal flood which is physically impossible. Others again draw distinctions between what is essential and what is not essential, and say that belief in the story of Jonah and the whale, and the rib story, and the story of Adam and Eve and the serpent is not necessary to salvation. They are willing to throw overboard these mythical stories if we will agree to accept the doc-

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trine of the Atonement, just as if it —itself—does not rest on this silly story—in the Garden of Eden. We tremble for a religion when its votaries have to suppress the truth—so that their creed may live.

Lord Macaulay, in his essay on Ranke's History of the Popes, points out a strange phenomenon regarding Protestantism. "No nation," he observes, "which did not accept the principles of the Reformation before the end of the sixteenth century, has ever adopted them. No great body of men will ever again desert Catholicism for such a system as Protestantism," but we every day witness converts to Spiritualism and Christian Science, and even Mormonism, and we have known a whole nation (France, during the Revolution) to change from being a Catholic nation to become an Atheistic nation, and back again to Catholicism—but she did not become Protestant.

Among the intelligent heathen, Protestantism makes very slow advance, and we feel sorry for these misguided but well-meaning people who spend millions every year accomplishing so very little. They fail to recognize that a change has taken place in the moral and intellectual conditions of the world—a change which has been brought about by the practical business training of the last one hundred years, and the methods which science has adopted for the investigation of truth. This new intellectual atmosphere makes it forever impossible for Protestantism to gain any more converts in large numbers.

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As opposed to the inspired story of the manufacture of the world in six days, and the Fall of Man from a perfect condition to one of great debasement," we, who believe in Spiritualism, look upon this universe as one grand consistent whole, its slow, physical structure extending over many millions of ages, the gradual upward progress of plant and animal life, the slow growth of the human race towards a higher life, and the final development of spirit life in association with the human body, as a plan laid deep in the cradle of time." There was no mistake ever made by the great Infinite Mind. No imaginary devil ever upset this great original plan, no doctrine of atonement was ever necessary to bring man back to God ; he has been slowly but surely working his way up under the operation of physical and moral laws, which he for many ages imperfectly understood. We may see in what theologians term sin, one of the most effective means of his development, for we know that the faculties of men are strengthened and perfected by struggle and effort, "as iron sharpeneth iron so sharpeneth the mind of man his fellow-man." We know that his physical organization is built up to a higher condition of health and strength by constant exercise and struggle, and we know that his spiritual nature is also strengthened and perfected by the struggle against moral evil in all its tempting forms. This law we see written on every page of nature ; there is no exception to it, and no escape from its slow but steady workings. We who believe in a spiritual world

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"around this world of sense" adapted to the development of spiritual beings, who take up the onward struggle where they left off here can look upon the whole purpose of creation as one grand original plan. We can see how man's body may have been developed from a lower animal form by the laws of evolution; we can also see how his mental and moral facilities coming along "pari pasu" with the physical, have been gradually advancing towards the great infinite mind under the operation of similar laws, and we may believe with Tennyson—

"That life is not as idle ore
But iron dug from central gloom,
And heated not with burning fears,
And dipped in baths of hissing tears,
And battered with the shocks of doom
To shape and use."

Spiritualism is said to be a religion; this is partly correct, as it embraces within its scope all that religion rightly teaches. It is the science of life, and tells about man from his birth into this life till his birth into the life beyond. It deals only with facts which can be demonstrated by scientific methods, while religion deals with beliefs and faiths which are based upon tradition and theories; the more faith you have, the more religious you are, while Spiritualism regards belief without proof as valueless. If you could reduce religion to a science in which every belief could be verified and every theory proven as completely as a proposition in Euclid, you could then understand the religious aspect of Spiritualism.

THE CHRISTIAN BIBLE

Réni Descartes, the greatest of French thinkers and philosophers, once said, "That there was one guiding rule by which a man may always find the truth, and that rule is, to give unqualified assent to no propositions but those, the truth of which is so clear and distinct, that they cannot be doubted." This is the method which Spiritualism is trying to follow, and by this method it is endeavoring to lift religion out of the depth of superstition into which it has fallen and to raise it to the dignity of a science; a science which teaches that the spiritual realm as truly as the material realm is governed by laws which are fixed and determined. "Learn what is true in order to do what is right," is the teaching of Spiritualism; but this truth must be learned by the methods which Descartes has laid down.

Spiritualism is the science of life, of which religion forms a part; it is also the science of the forces which are acting upon matter, for the study of matter resolves itself into the study of the forces acting upon it; these forces are internal and act from within. The old idea of inert matter is passing away, and we now understand that we are dealing only with forces: cohesion which unites atoms into solid masses, gravitation which chains worlds to worlds, vitality which lies at the base of all life, are spiritual forces acting from within. Instead of a dead material world of matter we have a living organism breathing with spirit energies. The study of these invisible spiritual forces is the study of Spiritualism; it is the science of all life and of all matter.

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The great mountain chains which lift their peaks to the highest clouds are not dead masses but living energies acted upon by the spirit of cohesion. Only when we enter the vestibule of Spiritualism can we understand the laws and forces which lie at the base of all material substances; when we begin to grasp the truths which Spiritualism teaches and when we study it aright we will know that natural laws resolve themselves into spiritual laws, and that spiritual laws are in reality natural laws, thus nature and religion are joined in one holy bond of matrimony.



THE CHRISTIAN BIBLE.

THE BIBLE FROM WITHOUT.

Dr. John Henry Newman, in an able article reviewing the difficulties which Protestants have to overcome in holding the Bible as the only standard of appeal in matters of faith, says: "How do you know that your Bible is the Word of God? The book itself makes no such claim." The word Bible was first used by St. Chrysostom of Constantinople in the fourth century and was applied, not to our Protestant book, but to the Roman Catholic Bible, which contains many more books than ours. We will give our readers, in as short a space as possible, the opinions of the Fathers of the old Councils on the merits of the different books of the Bible.

Clement of Alexandria (born A.D. 155), who was contemporary with and had spoken to Polycarp, the disciple of John, includes the Shepherd of Hermes, the Epistle of Barnabas and the Apocalypse of Peter among the inspired works.

Irenaeus (born A.D. 120), and almost contemporary with John, omitted from the list of what in his time was considered the inspired books, the Epistle to the Hebrews, Jude, James II. and John's Epistle III.

Tertullian (born A.D. 160) denies the inspiration of the Hebrews, Jude, the Shepherd of Hermes, John II. and Peter II.

Origen (born A. D. 186) classes James, Jude, John III. as doubtful.

These are the oldest of the Fathers and they lived almost contemporary with the Apostles.

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Their opinions should be valuable, as three of them were bishops and leaders of the thought of their age. Irenæus by his writings exercised an abiding influence on the early church. He appeals to tradition as an authority and contends for the unity of the Catholic church. He had studied at the feet of the old presbyters, who in their old age could still tell something about the Apostles. Origen was a clear thinker and a voluminous writer, and he made a special study of the doctrines of religion. In the history of the early church there is no name nobler than his, and he lived not far from its source, yet he classes James and Jude and John III. and Peter as doubtful.

The Council of Hippo, in A.D. 393, with the great St. Augustine at their head, met to discuss and arrange the canon. By a majority of votes they decided that the books of Wisdom and Ecclesiasticus, of Tobit and Judith, and the two books of the Maccabees should be included in the inspired Bible. The Council of Carthage met four years afterwards and confirmed the decision of the Fathers at Hippo. This canon, authorized by the two Councils, remained as the unalterable, infallible and inspired word of God for one thousand years. It was again unanimously confirmed by the Holy Council of Trent in A.D. 1546. It still remains the Bible of the Roman Catholic Church. When Luther left the mother Church he revised the Bible, but retained nearly all the books which Protestants call Apocryphal or doubtful, such as Tobit and Judith

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and the Maccabees, but he objected to the book of Esther and the Epistle of James. When the divines assembled at Westminster in the reign of James I. completed their work they retained many of the books which the old Fathers considered as doubtful and they rejected many of the books which the fathers considered as sacred. Tobit and Judith and the book of Wisdom and the Maccabees, with a few others, were thrown out.

After viewing the above facts concerning the history of the two Bibles we think that any impartial student will conclude that the Roman Catholic Church has in its favor the opinions of the old Fathers and the old Councils of Hippo and Carthage. If inspiration means anything surely they are entitled to claim it. We would like to ask our Protestant friends why we have not as much right to select the books which we consider to be inspired as the Westminster divines in James I's time. We never heard that they were born with any special gifts for this work, and we may well ask with Cardinal Newman, "How do you know that your Bible is the Word of God? The Bible itself makes no such claim." After carefully reading the history of its compilation we must come to the conclusion that the book as it stands now owes its origin more to human judgment than to divine guidance. The next assembly which revises the Bible, may, without doing much harm, throw out the books of Deuteronomy, Judges, Esther and Chronicles I. and II. We don't think there would be any harm in throwing Jonah overboard also.